

PART - 2 . AUTOBIOGRAPHY
PREFACE

One and a Half years ago the First Part of my Autobiography entitled “Bhavitavyanam Dwarani Bhavanthi Sarvatra” was published. Even with more than 300 pages I could not narrate experiences of life which centers round variegated issues. Hence I have tried to bring out the second volume. This is almost of the same length as that of my First Volume. I cannot narrate my entire life history and I think I have to write the Third Part also. With the passage of time, I would concentrate on the third volume also.

There is something special about this volume from that of the previous one both in style and content. The topic of discussion have been numbered here with which the readers would get an idea about the subject which they are about to read with which they can relish it also. The works written by me and what I am about to write have been discussed and analysed. This is self appraisal. This is not an ordinary task and no ordinary person could do it. What was there in the mind of the writer at the time of composition of the work how he could take resort to some works naturally, what would be the inspiration to write a particular work how the inmost thoughts poured in at the time of composition of

that work, if the work is of a research orientation what were the difficulties encountered at the time of writing of the work have all been dealt with here.

Subjects dealing with that of the Princess of Thailand, many episodes pertaining to the Scholars of Foreign countries - Episodes pertaining to Thailand and China have been narrated in this volume. The volume also includes incidents pertaining to my family, my friends and so on. All this I have dealt with here which could cause delight to the scholars and enhance their knowledge. Now those incidents have to be written otherwise, they should be lost for ever and hence I was inspired to record it.

The formation of the Second Sanskrit Commission and the Proceedings of that which was in English, have been narrated here with which those who do not know English would also follow it. I have also highlighted my contact with Pallam Raju, the former Minister of Human Resources Development, Government of India and me being appointed as Chairman of the Second Sanskrit Commission.

In this age of 86, I have visited many Foreign Countries. I have seen a lot about it, heard and experienced. I am intent on narrating that also here. May not my lack of health become a cause here.

Time plays and flees but desires will not end. Even in my old age I am willing to write works pertaining to all that. This intense desire is that which promotes a person to do work.

Just as the first part of the Autobiography was well received by scholars, I pray lord that the Second Part also get the same kind of admiration and with this I conclude my preface.

Satya Vrat Shastry.

C-248, Defence Colony,
New Delhi
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INTRODUCTION

The First Part of the Autobiography was published last year (2015). It was written in 2014. I had made up my mind that I had to write the Second Volume also as much of the incidents in my life had taken place. I was so busy that I just could not devote time for the Second Volume. I had to prepare a Report of the Second Sanskrit Commission and that was one of the things for which I was busy. As an answer to queries hundreds of scholars from different parts of the country had replied. And that I had to go through letter by letter. Whatever recommendations they had made were meticulously sorted out by me. All this caused lot of strain to me. Still I continued with the task with the option of completing the work at the cost of my life. Actually the members have to prepare the report. The Chairman of First Sanskrit Commission was an Erudite Scholar Ramachandra Narayan Dandekar. The Government had nominated the Vice Chancellor of Rashtriya Sanskrit Sansthan as a Member of Sanskrit Commission. As and when the Sanskrit Commission was formed 5 Vice Chancellors had occupied the position of the Vice chancellor of Samsthan in such matter, who should prepare the report?. Vice chancellor

would be busy in multifarious activities of the entire Country. Where will they find time to prepare a report? Thus I had to prepare the report. Other Members of the Commission also could not do this work as they also could not spare time for it. More than that all the material of questionnaire was in Delhi and it was not easy to send it out. Whatever work came in my way that I did to the best of my ability.

Now I have completed it. My mind is relieved of it. I have submitted the report to the Members. Now I am relieved of that just as one gets relief having paid the debt. Having submitted the report, now again I can concentrate on my Academics which is my endeavor and which I will follow till my last breath. As I have already told you the First Part of my Autobiography Entitled “**Bhavitavyanam Dwarani Bhavanthi Sarvatra**” got published in the last year (2015), Now is the time for me to write the Second Part of it and hence I am concentrating on it.

MY ILL HEALTH

Now, I don't want to go alone anywhere especially abroad. There is a traditional saying that one should not travel alone. I had some problem in my spinal cord. On account of that I feel insecure in walking. I am always encountered with the thought that I may fall because of instability or meet with an accident. I can go in the company of the other man because he would be a support to me and help me. I am very fond of going to Bangkok. People there like me a lot. Still I am weak by body, What can I do!

Today on 23.08.2015 everybody in Bangkok was conveyed through e-mail that I cannot come. I got reply after an hour. All of them went worried and anxious as I could not go. They were insisting that I should go. But once decided something I will not change the decision. My wife tells me to take care of my body first that is important and

everything else is secondary. There is a dictum that one should prepare the primary one or to that of secondary thing always. Let it be so, what has happened has happened. What is past is past. good men would never brood over the past. May be after sometime I may go to Bangkok. It is not possible for the time being. Fate is all powerful.

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My daughter had come yesterday night. I went to the bank in Cannaught place with her. Then I went to the post office, having completed the work there I returned home. I am experiencing ill health due to the allergy right from the morning\ . Taking medicines become inevitable to get over it. Medicines will have its own effect. It is not possible to attend to the bank work having taken medicines. Having returned home and having eaten something I slept for sometime.

After many years I am experiencing allergy. On account of allergy there would be continuous flow of water

from the nose and head ache. In my case, it starts with throat problem, may be it is the effect of what ever I had eaten in the morning. Throat problem is chronic to me. If I take spicy food with oily stuff or cold products then this defect would happen.

PROXIMITY OF FAMILY MEMBERS

Many days ago my nephew Narendra the son of Ved Prakash had come to me with his family on 20th of August which was my brother's Centenary. He told me that he wants to do some religious austerities. You please come there with your wife. I accepted it immediately. Please bring your son Sharat Chandra also with you. I said yes.

It was decided that Sharath Chandra in his vehicle would take us there. The afternoon of the previous day he got a telephone call that he had to go to Mones on official work, in this condition It was not possible for him to take us to Narendra's house. Then it was decided that let the Vehicle come to our house at 8, take us to the house of

Narendra and at 10 let the vehicle take Sharat Chandra to Manesar. Every thing took place well. Narendra had invited only the family members. Younger brother Vinay from Pune had come with his wife and children, his sister Vijay Laxmi had come from Bangalore we two were from Delhi. My deceased younger brother's wife Amita from Delhi. After the religious austerities food was served, many sweets were served. Then all the relatives gathered round me and asked various questions – what is our Gotra, from where our ancestors had come, what is our family name , what is our Caste and Sub Caste and so on. I had to answer all the questions as I was the eldest there. I answered all that happily. Many light moments also took place there. For many months I had worked tirelessly for Sanskrit Commission. I was fatigued with it. How could the light moment happen without the relatives? I was rejuvenated with it. I always love to read and write. Sometimes, I want to be away from it and behave like a family man. I could

derive worldly pleasure. I have a right over it also. One would deceive me from it. Writing a Foreword to a Book. Writing a Critical appraisal of some other work, giving consent to a particular work, giving Keynote address in a Seminar – Is this my life? . Spending time with the relatives, conversing with them, asking about their well being, taking part in their programmes, will it not occur to me. My busy schedule takes away my time, I would be gloomy. Now I have become old. What would be my life span! My wife tells me you have done a lot of work. This is the time when you have to relax. Take care of your body. Taking care of the body is a means to do Dharma. Every one troubles you for their own selfish motives. It is always said by the wise that everyone satisfies their own selfish ways. The scripture has rightly declared that for every one their own Self is dearer. Who will come to Help if you fall ill? One should always protect oneself declare those who are adepts in Scriptures. Now I listen to the words of my wife carefully

(I regret that I did not listen to her words earlier) She is worried about me. Wife is half of her husband. Though She herself is not keeping well, still she thinks about my health. She wants me to give special attention to my health.

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PREPARATION FOR A DOORDARSHAN INTERVIEW

On 24-8-2015 one by Mishra contacted me over phone. A Doordarshan Programme would be arranged to Celebrate Sanskrit Day Celebration and in view of that he needs to interview me. My wife took the message over phone. She said that the interview can take place at our Residence. She also told him to inform me a day in advance. Mishra readily said yes. Today the day has passed but he has not made any contact. My wife did not know that I had to be in Bharathiya Vidya Bhavan for the Valedictory Celebrations of Sanskrit Day. At 4 'O' Clock was Doordarshan Interview. And at 4 '0' clock itself was the Valedictory at Bharatiya

Vidhya Bhavan. How can this be possible?. I did not know what to do. If I could contact Mishra for the postponement of the Programme at 6 or 7, let it be, what ever happens, happens, what is unavoidable there nobody could do anything.

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On 24-08-2015 midnight the Headache started due to the accident which had happened. When I was traveling to Bangkok in the month of February, it was very severe I don't know how it occurred even after much thinking. Event though many months have passed. After treatment still I experience pain. Even M.R.I. was done. As the accident to the Head would become a matter of concern, the tests proved that everything was normal. Then why this Heaache?. Today morning itself I sent an e-mail to the Princes of Thailand I am unable to come to Bangkok due to my important Engagement at Delhi. I could, meet her when she comes to India To receive the International Sanskrit

Award given from the Ministry of Culture in India. I received a mail from her after 2 hours then we could meet in India itself. Who will not be delighted with the meeting of Teacher and the taught.?

In the afternoon at 4 O'clock, a girl by name Jyothi with her crew came to my house. She is a Prof. of Sanskrit at St. Stephen's College and also works in Doordarshan. She had some questions which I answered. Why you are interested in Sanskrit?. You have taught Sanskrit even abroad. How is the condition of Sanskrit there? What is your opinion regarding the Sanskrit written today? Some of my memorable incidents pertaining to Sanskrit, how to inculcate interest regarding Sanskrit among the students by teaching Sanskrit, what should be the methodology of teaching them like this she asked many questions. Every Saturday evening at 7 to 7-30 and every Sunday at 12 some news item would be telecast in Doordarshan. This interview was for that. That time duration of the programme is for only 15 minutes. On special occasions like Sanskrit Day Celebrations and so on it would be for an

hour. Jyothi told me that she would inform me as to which Saturday my interview would appear.

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HARD WORK OF MY GRANDSON

When she left, my son Sharat Chandra came. My grandson Siddhant now lives in Germany. He has gone there to learn film production in an International Institute at Berlin. He is the first Indian to be selected among the 12 from all over the world. The rule is that they have to learn German before studying there. The study takes place there in German. First the students would be tested with their German Proficiency. Those who are qualified only can get admission. My Grandson had learnt German when he was in Prague in Czechoslovakia when he had gone there to study the film production. For higher expertise in films he has gone to Berlin. He has started studying. In a short while itself he has got prowess. When he had gone to Berlin for admission, he was selected only on the basis of his expertise in German. When my son Sharath

Chandra talked to him over phone to know his well being we got this good news with which we all were thrilled.

The boy is hard working. Hard ways paves way for good results. It is said that those who wish for something, will get it in due course. When he gets the desired object he will not get fatigue.

The root cause for the fruit is handwork. Though it is strenuous, ultimately it gives happiness. It is said - Even the fatigue brings about happiness when the work is successful.'

Hard work is there in our family. My father Charudev Shastry was very hardworking. I am hardworking, so is my son and my grandson. Whatever we have achieved in the world is only due to hard work. Only through hard work we can get the object of our desire.

DIFFERENT EPISODES

Today the Committee to distribute Financial Assistance from Rashtriya Sanskrit Sansthan takes place. Last year the Head of the Department of Sanskrit Renu Bala of Gurunanak Dev University at Amritsar had asked for financial assistance from Sansthan to conduct a a seminar on my works. Two or

three officers of Sansthan had requested me to include that Agenda in this meeting. I do not know whether it would be accepted or not, If it is included, people usually take interest in those work in which they will have their selfish interests. Satisfying selfish desires would be like a bag in the heart. Not only this. Some others just to satisfy their desires do whatever to others also. That is some people even avoid the sight of others to satisfy their own selfish desires. That is the ways of of the world. Having satisfied their selfish desires they abandon those who might have helped them and this is no strange thing at all. That is the way of the world . It is said in Mahabharatha .

These Six people would insult or forget those who would have helped them having learnt knowledge from a teacher , a student forgets the teacher, after marriage, the children forget their mother, having enjoyed lust the man would not even touch the women. A person completely forgets the man having accomplished his task who might have helped him. One who have crossed over the river in spate to the other shore forgets about man who would have helped him. A sick person having completely cured from the disease forgets the doctor who would have treated him. But, there are people in the world who insult the selfish people, those who trouble others without any reason. Bhartruhari has said that we don't know what to call them. But in what Category you place them they cause insult there itself. They do wrong to them having accomplished their selfish

motive regarding such people it is said that the World is nothing but a poisonous tree. Let it be so. Enough of brooding over it.

In this year (2016), during the month of February 26th, Bharatiya Vidhya Bhavan arranged an International Seminar “Sanskrit in Maraine Root” for which 6 foreigners and 5 Indians were invited. Inaugural address, Key Note address and Thematic Address were there. It was decided before hand that the proceedings of the Seminar would be brought out in the form of a book in due course. All the papers were Computerized. Now the errors of the settings and Editorial Note needs to be done. I told Sri Ashok Pradhan, the director of Bharatiya Vidhya Bhavan that the respective paper readers should take up the responsibility of computerising work. Some of the technical words employed in the paper may not be known to people like us. He agreed to my suggestion . I edited the volume.

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To write an editorial note is an arduous task. The gist of every paper has to be summed up by the editor. To do this the editor has to carefully go through the paper.. He has to get the purport of the paper . Having got the list, he has to be express it in his own words. If he wants to add anything to it he should do that also. To write a foreword to a work or an introduction or a preface is different and the role of an editor is different . I have

done both in my life. For 130 works I have written forewords and for 15 works I have written the Preface. Some time back with the Head “Introducing new words in Sanskrit” 450 page book got published. 5 to 6 books were also edited by me, most of them writing prefaces and forewords editing a book is more difficult according to my experience.

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RESOLVE TO WRITE ON SOUTH EAST ASIAN RAMA STORY

Generally, my acquaintances have two questions.

The first question - How is your health? Are you keeping well?

The second question- Are you still engaged in writing something ? if it is so , which is the work you are writing ? When will it be completed ? Will it not cause tiredness to you ? The first question would be pertaining to my age. I am old . My stature and form proves that I am old. Bending of the back, difficulty in walking, wrinkles in the face all this has developed. But the eloquent speech, good and unfailing memory, sharp intellect, working continuously on scriptures, all this has remained same as before. As it was in my youth, so it is even now. I think it is only the grace of God. Otherwise how is it possible in the 86th year ?

My bent back has caused me a problem. I always have the fear of falling due to unsteady gait. That fear of falling always bothers me. Hence I step forward very carefully. It would be

better for me, if someone hold my hand. Especially while climbing the steps. Hence during my journey if some one is with me I would be confident. There is an old saying that one should not travel alone generally it holds good to everyone and especially to me due to my advanced age. If the people of our Country are abroad are with me then, definitely I would undertake journey. Let it be within the Country or outside. Now I am working on the Rama Story in South East Asian Countries. For that I must have to travel to some countries and collect some material regarding Rama Story which might be available there. Among those countries are Vietnam which was known as Hindcheen in yesteryears. Champu, Annam, comes within it. The remnants of Indian culture - Images of Gods, temples, Sanskrit Inscriptions will be available there in plenty. Even regarding the Story of Rama, some materials would be there. Though the verbal testimony depends on trustworthy people and it is included under the 4 valid means of knowledge. Accordingly, there is nothing pertaining to Rama Story there still my desire is strong. I am intent on collecting material there. Hence I am desirous of going there.

The work to be written on Ramayana is divided by me in to 3 parts based on different Countries. In the first part The narration of Rama Story in that Country and its analysis. In the second part the Story of Rama in the respective fine arts of that country. Fine arts are further dived into 3 parts:

- 1) Dance - Puppet show and music is an integral part of it.
- 2) Visual Arts - There are 4 divisions of it. Murals, Sculptures, Wood Carving and Reliefs
- 3) Folklore – Folk songs, proverbs, popular talk, popular beliefs.

In South East Asian continent primarily there are 8 countries – wherein one can find the Story of Rama in one form or the other. They are Burma, Thailand, Laos, Cambodia, Malaya, Hindasia, Vietnam and Philippines. First I had thought the analysis of of Rama Story in those 8 Countries with Photographs would be brought out in One Volume then I thought that it was not feasible. The volume of my work would be really bulky and to publish it requires lot of money, and due to lack of sales which Publisher would take interest in publishing it ? Hence I thought let there be a Separate Volume on each Country. Just as Rama Story of Thailand, Rama story of Cambodia and so on. It would be of 200 pages in length. If it concerns with 8 countries then it would be 8 volumes, In that case not with much cost it could be published and as the cost of the book also would not be much and it can sell well, that could be profitable also with which it could enthuse the publisher. With more sales the work would get more publicity which is desirable for the author as well as the Publisher of the Book. It would be for the fame

of the author and for the money of the Publisher. Thus mutually both would be benefited.

Thus thinking on those lines, I would proceed in writing a book on Rama Story pertaining to South East Asian Country knowing fully well that it is a mammoth task, though feeble in body I am not feeble in my determination. I am fully determined to carry on with this task. Impossible things become possible with a firm resolve.

I have lot of material with me on the story of Rama, still I am not contented. Who will be satisfied with fame? Not only this, something bad happen in the past, that I want to narrate summarily here.

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INTERCHANGE OF TWO PHOTOGRAPHS PERTAINING TO THE STORY OF RAMA AND LACK OF ENTHUSIASM IN COLLECTING IT.

I had gone to Burma and Hindasia to collect material on Rama Story. There I visited many people, their murals, or the wall engravings or the characters of Ramayana or the photographs and all the wall engravings I kept it in a box.

In 2001 I left my Roopnagar House and shifted to Defence Colony. I will narrate it later about it.

I spent 40 years in my Roopnagar House. By that time many things got collected there. I was bent on collecting

books like a Bookworm. I had collected ten thousand Books. Even the books had to be shifted from Roopnagar to Defence colony. I engaged packers and movers for it. Everything was packed in cartons and shifted to defense colony in a truck. There were hundreds of cartons and more than 20 trucks. Probably that was not kept in cartons, or even if it was kept, probably it was not taken out of the truck while unpacking. Somehow it did not reach the new house. Amidst all that packing, it is unlikely that it was not kept. That indeed pains me even now. Wherever I had gone and collected material or photos I have to revisit it now and again collect it. Now, I have little enthusiasm in going there, due to my weakness in the body. As now I lack the assistance of good people like Salra who had got me all that. It is in the nature of man that he would not be enthusiastic in doing things which he had done already. This is because with no fault of his, due to his ill luck if he has to redo the work it pains him.

Here I want to narrate an incident concerning the life of my father.

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AN INCIDENT REGARDING MY FATHER CAUSING LACK OF ENTHUSIASM

In the first part of my Autobiography pages 26-28 I had narrated how the collection of Books at Lahore to make it reach

my ancestral village Ahiyapur located at Hoshiarpur of Punjab after the partition of the Country was done by my father. In his house at Lahore, my father had kept in a Wooden cupboard and one of the books was Vakyapadiya with a gloss on it by Punyaraj Helaraj was there. Without that book he had to leave that house. Then he was grief stricken that he did not get that book from there. All alone he had to do everything in that old house in Lahore. There was no helper for him. On top of it the fear that I am amidst the People following different religion. What not are they capable of doing? Sometimes the Wisdom . abandons even the wise. All other books were intact except the wooden cupboard in which was packed Vakyapadiya. Over which he had worked for so long. He could not reconcile himself as to how he could not bring that book even after much thinking. He somehow consoled himself by thinking that was the will of the God. He could not get enthusiasm to work on Vakyapadiya at all later. He lost the desire towards it. He did a lot of work on Grammar. He could write a work entitled "VYAKARANA CHANDRODAYA" running into 5 volumes

and 2222 pages “**Upasargartha Chandrika**” analyses the role of Upasargas in detail running to 1222 pages. But he did not do anything regarding Vakyapadiya. The lack of interest towards it is what made him not to write on Vakyapadiya.

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Just as the condition of my father was earlier so is my present condition. I don't have enthusiasm to visit Burma, Hindasia to collect material pertaining to the story of Rama. The disgust on account of loosing the earlier collected material and the health condition due to old age are both responsible. If the required material is not there in the book then it would be incomplete. Thinking on those lines I get agitated. I really do not know how to concentrate on it. In keeping with the scriptural passage – “To follow the righteous path” I somehow made up my mind towards the innovation of new things. Certainly we will see the path. There is an English proverb – “There is light at the end of the Tunnel”. There is a student of mine in Thailand Amara Srisuchaat (Srisujati in Sanskrit)”. Some times she was the director of the Govt. Library at Thailand. Now she is the

inspector of all the Libraries in Thailand. Her husband Charatoung is the Chairman of Ancient History Department. I have heard from Amara that she is trying to get me the photographs pertaining to the Story of Rama from Burma and Hindasia. She is connected with the Libraries .She is capable of doing it. Hence I have some consolation.

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Whatever material was touched in the First Volume much more was required for the second volume has already been pointed out. This is that Second Volume. The First Volume has more than 300 pages. Even the Second Volume also could come up to the same length. Still some incidents of life may not be covered. To cover the incidents of entire life even the Third Volume has to be written. That may extend upto 400 pages. Thus the work in three volumes may be 1000 pages or more. Much has happened in my life. Without narrating all that the Autobiography may be incomplete.

Not only for the extending to many volumes (3 volumes) even prior to me have composed three volumes pertaining to the

domain of Hindi literature. Rahul Sankruthyayana has written his Autobiography in 5 Volumes entitled “Meri Jeevan Yatra” (My life journey). Sri. Harivamsh Roy Bacchan has composed his Autobiography entitled “Kya Bhulu Kya Yaad Karu” (What will I forget and what will I recollect) in 4 Volumes. So also Bacchan Jha Ugra has written his autobiography in 2 Volumes. All these are trend setters in this direction. I have trodden on the same path.

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Contact with Maharshi Mahesh Yogi - Some Reminiscences

I had narrated in 174th Chapter of my Autobiography that on 1983, 13th of December I had completed my Puri assignment. I had to go to Belgium directly from there, as I was made a visiting Professor at the Catholic University of Luven.

I was in Puri before. I went to Belgium. Maharshi Mahesh Yogi intended to organize one seminar in Holland in Phlodro, wherein he had established an University. He wanted me to take part there. I had to visit Belgium in close proximity to Holland. I accepted it as it was the first friendship with

Mahesh Yogi. There were some other Scholars invited from India by Mahesh Yogi like Prof. Jayamanth Mishra, Vice Chancellor of Kameshwarsingh Darbhanga University, Bruhaspathi Triguna, an Ayurveda Doctor and another Ayurveda Doctor Gogte. In Phlodro the Saint had bought huge building which had many rooms. On one side of the building Maharshi University was being run. Many classrooms were there for teaching. Every room was known after some Sage like Gowthama, Bharadwaja, Kapila, Kanva and others. I do not know whether teaching was going on there or not. Neither I saw students nor any teacher teaching there. Right in the middle of that building there was a hall. Maharshi was there and the night commenced. Immediately hundreds of his students started pouring in to the hall and it was full. Maharshi used to address them and some other invitees were there like me. Discussion pertaining to various matters used to take place there. The lecture and discussion used to extend upto midnight.

On a particular night a problem came up. One of the Scholars who had assembled could not pronounce a Mantra properly. I was not present there. Maharshi instructed one of his students to send word for me. They hastily came to me and said that Maharshi had sent words for me. Please start immediately. Leaving everything aside, I hastened up towards the hall. I was not sure as to why I was invited. Having seen me Maharshi said. I am unable to recollect the meaning of this Mantra. You please explain it. I started expounding it immediately. All those who had assembled there were foreigners, excepting some Indians. They were mesmerised. My exposition I started in English. My fluent exposition went on for one and a half hour. It was 12 in the midnight then. It was total silence as it was midnight. My fluency prevailed. My flow of English made every one taken aback. Whenever I recollect it, it makes me wonderstruck. I begin to wonder as to how I could expound a difficult matter so fluently. It is not unusual that some such unusual things happen in life. It was

exactly like that. I do not even remember what was that Verse or Mantra. Much time has passed by after my exposition of it. Though mind is pure, still, it cannot retain everything. Time devours recollection. The students of Maharshi had recorded my exposition. Many times I asked for a copy of it. They said that it is not here. No body knows where exactly our material goes. Recorder might have gone to America or Brazil. It is known as movement. It is the same fate. Its mere remembrance was puzzling to me. One recorded things with the recorder. Whether it is sent here only or what people there should do is beyond the mental imagination. The activities of such organization would be secretive like the blend of smoke and fire.

14

Three to four days I and my wife stayed in Phlodoro. On one evening I set out on my evening walk from the University building. Having taken to a narrow path I was captivated and enamoured by the scenic beauty. I went far away being totally captivated with that sight. On both sides of that path was the green fields, variegated plants abounding in fruits. I went

towards the western direction. It was like a lover embracing the rays of the sun. It was a feast to my eyes. Suddenly, my eyes fell on the name of a village written on a plank. Below that was the direction of the place. Country was indicated as Belgium. Oh, I have entered another Country! I do not have permission to enter here. If the Police of the country see me and in our conversation if they come to know that I do not have the permission to enter, they will certainly imprison me. Thus thinking, filled with terrible fear I entered the border of Holland. I thought that I had been saved from a great calamity by God. These are the situations in Europe. Everything will be on par with each other. When one enters from one village to another, it would be a different country altogether. People who walk should be vigilant, especially a foreigner, otherwise he would encounter a great calamity.

Having spent 3 to 4 days in Phlodro according to the Schedule prescribed by Maharshi, I and my wife had to leave for America. Even in the capital of America namely Washington. Maharshi had a Hermitage. It was nearer to Whitehouse. Our

stay was there. From the Window of our Room we could perceive white house. That is the place from where the mightiest of the country performs its multifarious transactions.

15

Maharshi wanted to convert this Washington Hermitage on par with that of Phlodo. Once during my stay he had told me – You leave your Vice-Chancellor's post in Puri. We will make you a Vice-Chancellor here. We will give you much more Salary than what you are drawing in Puri. We will make your arrangement for your stay. In your guidance let this Hermitage be brought to limelight. Let it be a center of excellence for the study of Indian Scriptures. I heard that sweet speech of Mahraashi. I did not say anything.

Having come out of the room of Maharshi my thought process went like this - If I accept the Vice-Chancellor's Post at Maharshi University then I would be in charge of one individual. I should act according to his whims and fancies. I will have no independence. I have to act according to his will and wish. If he gets angry with me for some reason –

immediately I may loose my job. If I loose job, how can I live? If it is by some Government or from a University or from some region, just as I am now at present, then I cannot loose the job. Where even if found fault, one will have the independence to represent one's case with which one could establish one's innocence. The punishment there would not be by an Individual but by an Institution. Having thought all this, whatever position I am holding now as Professor at Delhi University (i.e. my parental position, the position of a Vice-Chancellor at Puri Sanskrit University is not permanent and it is only for a period of 3 years.) I should be rest content with it. It's a great Central University. Due to good fortune one gets appointed there. And to get selected as a Professor is indeed a fortune. Why should I abandon a permanent position and accept an impermanent one?. Those who leave the permanent and go after impermanent, they are bound to loose the permanent and impermanent also would perish.

Having remembered this old saying I came to a decision that let alone putting the thought in action, I should not even

think about it. Though having come to this decision, I did not reveal it to Maharshi. I just took resort to silence. Silence is a stepping stone to success.

The officers of the Government or the religious heads will not listen to anything against their will and wish. Even if they listen to it, they will get away, and that is not for the good. They are indeed powerful. For Government offices, Government is the strength and for those who follow Dharma, they have the strength of the world. (They are worthy of respect in the world, though sands gather to listen to their discourses with which they become arrogant). He will not listen to my words and he will not follow the words and it is disgusting indeed. When thousands or lakhs are even to touch the dust of their feet and offer their reverential respects to them, they get annoyed that he is not listening to my words. They may also do some unwarranted things. To get over the ignominy, one has to be favorable to them. Manu has said accordingly- Always say auspicious things. Otherwise one has to maintain unanimity. I followed the second path.

When we reached the City of Washington according to the instruction of Maharshi, the associate of Maharshi Nandakishore gave 500 dollars and Kurta Pyjama to me and gave 400 dollars along with a Saree to my wife. We have still retained those cloths given to us by Maharshi though much time has passed by. It is astonishing that the cloths have not got destroyed with the passage of time.

DIFFICULTY ON ACCOUNT OF PROSTATE

Having stayed for two days in the Hermitage of Maharshi we had to go to Disneyland. We went there by the plane of Maharshi. It was a small plane and it could take only 10 or 12 people. There was no toilet in it. The journey from Washington to Disneyland is one and a half hours. I had prostate problem, I had to urinate from time to time. Doctors forbid that urine and excretion should not be heldback for long. It is the root cause for many diseases. If one forcibly controls urine, it may cause blindness. According to the Aphorism "Aadhya Subhaga

Sthoola Palita Nagnandha Priyeshu Chartheshvacchou Kruiyah Karane Khyun (3.2.56) - The word next to Andha for the Pratyaya Kyhu the letter “Yu” comes from the Aphorism “Yuvoranakou (7.1.11) Khalu becomes kith and gets mum as Agama from “ Arurahwishadajanjasya mum” (6.3.67) and as an example for the word and Karana – the grammarians put forth the opinion of the Doctors “ Andhakarane Mootranirodhah”. If controlling urine is difficult for ordinary people, what to say regarding those who have prostate problems. In 1996 I underwent prostate operation. I had difficulty for quite some time. I had such fear regarding the operation that I may not bear the pain. I listened to the words of some of my friends who told me that by taking some medicines I may be relieved and I took to the Ayurvedic tablet to cure Prostate for quite some time. But I could not get relief. With the passage of time, the disease increased. When I had to wait for a minute to urinate, now it used to take two or three minutes. I could not pass urine soon. It caused anxiety to me in Bangkok. Traveling is a problem in the city of Bangkok. There would be too many vehicles on the

road and hence we cannot move fast. Much time gets lost that way. He cannot pass urine on the way and he has to hold it back forcibly. That troubles the mind. Many times I experienced that problem there. Cursing Bangkok some how, I had to sustain that.

17

The trouble enhances even after taking tablets, having thought so, I decided to undergo operation. There was one Raghuveer Simha who was working in Indian Embassy at Bangkok. He also had the same problem as I was having. He found out that a Doctor by name Rajan at Delhi and had got operated from him. Being happy with that operation he advised me to go to the same Doctor. Having seen his recovery, having gone to Delhi I contacted the same Doctor. He asked me when I met him – what is your problem? I told him – I am an expert in languages. I will utter three words and not three sentences. Hesitency, Frequency and Urgency. Having heard that he loudly laughed. It was like the loud laughter of Shiva being echoed in different directions. He said – those who come to me

narrate stories to me. You have narrated your condition in three words. This indeed is the Scholarship. He operated me, having conducted series of tests. He could remove the first defect, but the other two defects remained. Difficulty in controlling the rapid flow of urine and passing urine at short intervals of time remained as it was. A month passed by after operation. Months passed by, but the two earlier defects remained the same. Then again I went to the Doctor and narrated him. Having heard everything he said – sometimes it would be like that. To get cure from that one has to do a minor operation with which more space for passing urine could be created in the kidney. I said you do it. He did that also. Still nothing improved. Then again I went to the Doctor. He said for some patients cure is not possible in the first instance. They have to be operated. Having heard that I was worried. I discussed the matter with my son Sharath Chandra, he said – This organ is very tender. It is not advisable to operate it again and again. When I narrated his opinion to the doctor with a little pause, the Doctor said – your son's opinion is quite right. Hence let us not

do operation. I would only advice you not to stop the frequency of the passing of urine. If you can follow this, you can be happy throughout your life. Whatever has been uttered by me has been endorsed in this Scripture. A wise man should not control speed. From that day onwards I have tried to follow that rule. But many times I could not follow it. Ways of the World are not easy. It has a path full of thorns.

18

People have to live in such a house which will have a reading room, bed room, sitting room and a toilet. Many times one has to go out, some times to a Market place to buy something, sometimes to take part in some programmes, sometimes to meet relatives and friends in a market place, generally there would be no toilets. It may be there in a Mall. Even if the toilet exists, it will be in such a bad state that one never feels like using it. In some functions the toilet will be situated in a far off place. Going there and coming back would be difficult and it would also be time consuming. If in a relatives house the toilet is in a bed room, one feels shy to go

there. In functions where thousands or lakhs congregate, to get up from one's seat and attend to the programme causes embarrassment. Thousands of eyes of the people would fall on them. Some times there would be oppositions to it also. I want to narrate one such incident here. This experience has to do with the President Dr. Shankar Dayal Sharma. He had organized a to get together once in Rashtrapathi Bhavan. I was invited there. 25 people had gathered there. Some were Politicians, some were members of parliament, some were editors of newspapers and some others were experts in a particular field. Somethings had to be discussed in that meeting. An hour passed by, one and a half hours has also passed by. My urge for urination commenced. Courtesy demands that unless the President gets up from his seat, others cannot get up. They have to remain in their respective seats. Only when the President gets up, others can also get up. Keeping in view of this, others have to control their urination. There is no other way, when my urge for urination intensified I was caught up in a worry. If I forcibly control it, many difficulties would crop up.

I may get pain in the Kidney. Then what would happen? When I was undergoing such mental turmoil, the President got up from his seat and declared that the Meeting had concluded. Then I hurriedly rushed towards a nearby toilet. I felt as though I had got life from death, as though entering earth from some other world, having got released from a wild animal, I got relaxation. People could face such difficulties in the world.

Such difficulties I have also experienced in a flight half an hour before the landing of a plain just as at the time of landing when the announcement would be made to fasten the seat belts. No body can get up from one's seat at that time. The Air hostesses would firmly insist that rule should be followed. Sometime the plane will not get space for landing, as the earlier flights would not have landed yet. At that time the plane would simply go round and round for half an hour or 45 minutes and naturally one cannot get up then. During that time people with prostate have to control themselves. Though it is of great difficulty, still they have no other go. Though being requested, the Air hostesses would not allow a person to use the toilet as

the rule does not permit. Though rules are made for convenience they would be inconvenient in actuality. A rule is mandatory. Of course every rule has an exception. The Scripture states that having made exemptions the rules would be framed. That rule would be useless in front of servants. Once an Air hostesses told that if we make an exception, in one case, we would be punished.

19

On the 8th of February 2016, I returned from Pune. But as soon as my return, I got an invitation from World Peace Centre, Maharashtra Institute (MIT) that on 22nd of February I have to be there. It was during the 75th Birth Day Celebration of Viswanath Kakada and the occasion was to honour 7 or 8 Jnanpeeth Awardees. My friend Vasanth Ananth Gadgil had told me that before. He had also told me that Viswanath Kakade wants you in Pune. I had told him that I was suffering from Prostate Problem.

He had told me that I must be there. I had told him that I had decided to be there. I had also pointed out that I have

constant and urgent urination problem. Having heard that Gargil said – I am also suffering from that. I know the difficulties of that. You can think and act about it based on your health condition. That is more important and all else is secondary. The rule says that one should give importance to primary things.

20

Healthy mind in a healthy body is a well known saying in English. If the body is not healthy, then the mind cannot be healthy. Even the beautiful things would become unfavourable. One loses control even over one's speech. Even the worldly things easy to complete could become difficult to complete. Yawning, laziness and such other bad things could prevail. One loses even memory. When the purity of mind is not there, no new things would flash forth. Headache, leathery in different parts of the body, fever and what not would happen.

To keep a sound body one should do exercises

To keep up a healthy body, regular exercises are a must especially during old age. In old age the body shrivels hence it

is known as old age. Not that defects would not prevail in old age but by doing meditation with the methodology of order and reverse order one can get over the difficulty. If one has done exercises in the younger age, then the disease would not trouble such a person in old age. It is said –

One who has an exercised body would not undergo problems just as the snakes have a problem with Garuda.

One should take care of one's food habit to maintain proper health. One should always have a regulatory diet and not devoid of diet. If one has regular diet, he has no need of medicine. If one does not maintain a proper diet, then even the medicine also will not cure. As far as possible, people should eat less. There is an old saying "One who eats less eats more" Over eating is the root cause for many diseases. Pickle and sweets just because it is liked, one should not eat much of it. One should have a control over one's tongue. Here I want to narrate an age old episode. Once Dhanwantari the Physician of God was going somewhere in a forest path, some body due to his remembrance of the previous birth recollected that he was a

Physician of the Gods uttered Koruk Koruk and Koruk. Then the physician thought that it was not an ordinary bird. It is enquiring me who is devoid of diseases? Thinking that the question was proper, immediately in the same tone the physician replied – Mitabhuk – Rutabhuk, Soruk, Soruk, and Sorug. It means to say that one who eats less and eats in keeping with the diet, or one who gets his food by resorting to various means of earning he is Boruk. That is one who is devoid of diseases. To keep up good health lord has given the following instruction in Bhagavad Geeta –

One who in proper measure eats and plays, applies himself to work, sleeps and keeps awake achieves yoga that destroys all pains.

Here propriety is stressed. Propriety is self control. One should have control in eating and doing exercises. To do a particular kind of work one requires motivation. One should have propriety in dreaming, sleeping and working. It causes pain. One should act with restraint always. Only then he can be relieved of difficulties. Then the diseases would encounter. If

the diseases do not encounter then one experiences happiness. A disease is that which troubles. The word Roga could be declined with the root Ruju bhang. Rojathi means that which encounters, it encounters the body. With the disease, the body becomes weak and with that it loses its strength. Otherwise, it could also be declined as Ruju himsayam. This seems to be the proper. Usually we have the usage of Rugna. It would be deciphered with the same root. Gramatically it is as follows – From the Aphorism “Oditascha” (8.2.45) the letter na gets substituted by na. With the Aphorism “Atkuvongnumvyavayepi” and with that the word Rugna gets formulated. Hence the word Roga (disease) is declined as Rojayathi Hinasti Iti Rogaha.

21

Pollution problem in India

A disease will encounter a man not just because one is not having proper food or exercise, but there are many other reasons also. One of the reasons is pollution of water and air. The rivers and lakes have been polluted. The city backwaters are

unfortunately directed towards rivers. If there are factories in the cities then the unwanted materials of the factory would be given out to rivers. So also the cement leftovers at the time of construction of the buildings and factories would pollute the river water. Though there are water purifying machines, still it cannot totally remove the impurities. Some times, those machines themselves, would have developed rust. Not with any other alternative, the householders are forced to drink the polluted water. Even the help of arrow kept in the house to purify water, little gets purified with it. That may be just enough for the purposes of drinking and cooking but for purposes of taking bath the city dwellers should use only polluted water. If that polluted water touches the body, it causes diseases.

Pollution is there not just for water, even it could be noticed in other things. Unripened fruits would be brought to the market from gardens. There chemicals would be mixed. With that, the fruits appear to be bigger in size, and become attractive to the onlookers. Being enamored with it, the buyers tend to get

attracted towards it. They will not be knowing what deadly diseases it may produce. Not only in fruits one could notice this pollution, but it is so even among the Vegetables which would be injected with Injections. Not only this, even among cows and buffalos just before milking them they introduce injections to their body. With the help of that, they will also produce artificial milk. What not the money thirsty people do.! All these lead to great calamity. All these take away health and causes diseases. Whatever chemicals are made use of, they cause incurable diseases. Being rid with that, even while living people experience death. To hold one's life, one has to consume something. What is available is polluted. Then how to live one's life?

22

There are some other diseases prevalent abroad. But the food is not contaminated there. Water will not be mixed to milk there, as it is here. I want to illustrate one incident here which the Minister had narrated. Once an Indian went to a Restaurant in Italy. The server asked him what he wants to order. He said

Milk. When she just set out from him, he said let the milk be pure. Unable to understand it, that server went to the owner of the Restaurant and said – There is a person here who seems to be an Indian, he wants me to serve an item by name pure milk. I do not know what item it is. You please approach him and ask him what it is. He went to him and asked him – Which item you want? The owner of the Restaurant said – we have full cream with milk or devoid of cream, we have only milk and no pure milk. Having heard that the Indian said – I want that milk which is not mixed with water. Is there any milk which would be mixed with water? In our Country such milk is not available – replied the owner of the Restaurant. Alas! What a state we have reached! In our Country milk was not sold. It was considered to be a sin. Bharatha had taken a note based on the words of Kausalya that not only milk but also Ghee and oil should not be sold. In Padmapurana to display loyalty towards the master Seeta had uttered the words of Lakshminidhi in the form of a Curse. If one shows back to one's enemy that sin accrued to me on par with the selling of Ghee, oil or cow. This shows that our

elders never wanted to sell Ghee, oil or Cow. If anyone desired for it, then they would gift it to them free. If someone desirous of water asked for it, they would supply not only water but along with it they would give jaggery and a sweet. This tradition is prevalent in villages even now. Mixing water to milk indeed generates sorrow. This is the age of Kali. Purity of food has disappeared. How can there be purity of Character? The Scripture states that if the food is pure, mind would be pure. Without purity of mind intellect would be impure How can wisdom dawn there? Bharavi states that it is the root for lack of wisdom.

23

An episode pertaining to World Sanskrit Conference at America

I have been deluded from narration. I want to connect the episode of the first volume with this. I had narrated the incident wherein some Indians had asked a question pertaining to Modern Sanskrit Literature during the World Sanskrit Conference held in Pennsylvania University of Philadelphia in 1984. The flight charges for US and back was borne by Delhi

University. I had to do arrangements for my stay. The organizers had sent the hotel charges for stay situated nearer to the place of conference. They had also sent the information that they would accommodate one or two in a residential house. The paying guest concept is prevalent abroad. (Even in our country it has made inroads) certainly one can pay less if one becomes a paying guest. I had to pay that amount, I took to paying guest. There were an old couple and the stay for me and my wife was made there for six days. Five days of conference and a day before conference, put together it was six days. All comfort was there in that house. They were having a smiling countenance with limited speech and gentle by nature. There was only one difficulty there. It was far away from the venue of the conference. One had to reach there by train. As the sessions would commence at 9-00 in the morning one had to start by 8-30. First to the Railway station then to the Station in proximity to the conference and a walk from there. The same routine was followed.. We had to return to the house soon after the conclusion of the sessions so that it would not get delay in

reaching there, with that we could not participate in the cultural events of the evening and the food during the night times. We were denied of that pleasure. We had to hurry while going as well as returning and hence that used to take away the pleasure. But the pleasant and nice attitude of those elderly couple compensated for this pleasure.

24

I want to narrate one incident connected with this incident. My wife's birth day occurred when we were staying with those old couple. When I summarily mentioned it to them, they arranged for the celebration without even informing us. On the day of her birth (15th of October happens to be her birthday). When we had returned from the venue of the conference we saw something strange in that house. In a plate they had placed a cake and some candles were placed above it. As soon as we entered the house, those old couple commenced the festivities. My wife cut the cake. I and the old couple placed the cake pieces in her mouth. Then there was clapping and they wished that let her birthday be a happy and pleasant one. When my

wife saw them with a friendly gait, they also gave her many presents. Their friendly and affectionate attitude deeply touched our heart. We were strangers to them just two or three days ago. Now we were tied with a bond of affection and friendship as though we knew them for many years. Where is America and Where is India? It is separated by many Seas. Just now we had acquaintance. Still such deep affection. A great poet has rightly said – **“Love does not require externalities”**.

TEACHING VAKYAPADIYA AT DELHI UNIVERSITY

I returned to Delhi having completed my assignment at the Catholic University situated in Luven City of Belgium. I started my work at Delhi University. There I taught the texts like Siddhanta Kaumudi and Vakyapadiya belonging to Grammar. Vakyapadiya is a very difficult text. Not many are good at it. Since I was an expert in that, I had no difficulty. One who is an expert in different branches of learning can easily enter into its fold. Bhartruhari, the author of the work himself states –

Having learnt the ways of Logic and the systems of philosophy my preceptor has composed this work which in a nutshell covers the entire wisdom of Agamas.

He has called it as collection of Agamas which he could compose having learnt different forms of logic and the science of grammar. Instead of saying that I have written the work, he has said that his preceptor has written the work. This indeed portrays extreme humility. On that the commentator Punyaraja

states – now he wants to attribute his work to his preceptor. If he says I have composed it, it displays arrogance. Having learnt knowledge from the preceptor, only due to that strength of knowledge he has composed the work and hence he pays tributes to his preceptor. The intention of the author calling it as the gist of the Agamas is that it cannot be understood without the knowledge of various branches of knowledge. Not only the right knowledge of different Agamas are required for its understanding, but especially grammar is his intention. Here even the difficult subjects have been dealt with in a pleasing style. Bhartruhari has said about Mahabhashya –

Just as one who is not conversant with the depth of the ocean and cannot fathom it, so also one who has not made effort regarding the text cannot comprehend it. This perfectly holds good even regarding the present text.

Punyaraja has written a commentary. In the beginning of his commentary, in the following work the former word gets deleted just as in case of Devadatta, it is used as Datta, instead of Satyabama it is used as Bhama and in Mahabhashya Hari has

expounded it with illustration just as at the beginning of the gloss on Mahabhashya, Kayyata has remarked –

Where is the Bhashya in the form of ocean which is very deep and where am I with a dull intellect? Still on account of my preceptor serving as a bridge between me and the text I hope to cross over to the other shore just as a lame man does slowly. It is said with a full throat.

That which is capable of enveloping in all the three worlds has been contracted and epitomized into three Kandas and Tripadis. I offer my respects to that Hari who is an adept in various branches of knowledge.

The three chapters are Brahma Kanda, Vakya Kanda & Prakeerna Kanda in the text Vakyapadiya. Tripadi means the commentary of Bhartruhari on the first pada, first adhayaya of Panini's Astadhyayi and it is capable of enveloping in all the three worlds. That is its expanse. There is nothing which is not touched here.

In the very name of the Text the author has implanted a hidden meaning. The name of the work is Vakyapadiya. Vakya and Pada jointly becomes Vakyapadiya. The work is based on that and hence it is Vakyapadiya. In the portion, “Adhikrutya Krut Granthe” (4.3.87). The word Vakya and from (1.1.73) Buddhi Yasyachamadav Tat Buddham Iti (1.1.73). Vruddhi from that and from Vruddhescha (4.2.14). Cha would be the Pratyaya and from the Adharism Chayaneyineeyita (7.1.2) ‘E’ comes as Adesha and from that the word Vakyapadiya gets formulated. A question arises here from (2.2.34) Dvandva Samase Alpachtram the word Alpa Char comes into being. Amidst the sentence and the word the relation between a word would be Alpachtram. Vakyapada has three Matras in the form of the letter AP and A. As every word has the usage of the letter A, there are two matras, according to the great grammarian Bhartruhari. This is being answered by those who are well versed in Grammar. There is an exception for Alpachtram in keeping with the Vartika “Abhyantarancha Poorvam Nipatitavyam”. In both the

words the word which indicates Abhyarhita though it is not a small letter it should be used first. Amidst the sentence and a word a sentence is superior as that is the intended one. Word has no innate capacity. Bhartruhari has said -

In a word the letters are not there and in a letter there are no parts. In actuality there is no difference between a sentence and a word.

Bhartruhari accepts indivisibility of sentences. Modern linguists claim that a sentence is an individual unit of speech not knowing that thousand five hundred years ago Bhartruhari had said the same thing. A sentence can never be separated from a word. The indivisible sentence cannot be split up into words, and even in a word one cannot split up into letters. They think like that. It is only a manifestation of their ignorance just as the turning where this is also like that.

A GLANCE ON MY WORKS

(A) Poetry

1) DESCRIPTION OF SIX SEASONS

In my first part of the Autobiography, I had probably touched on other matters. I did not say much about my works or articles or lectures. I had only made a mention to some works, articles. The other works and articles which I had written regarding that I would highlight something here. When I was just twelve, I had written a poem consisting of Six Seasons. It was published in Samskruta Rathnakara from Jaipur. Its Editor, the Eminent Poet and Erudite Scholar Bhatta Mathuranath Shastri had indicated my age. Satyavrat the intelligent boy and son of Charudeva Shastri. I have given a Xerox copy of it. There are fifteen poems in this collection. There is one Yugmaka also. The speciality of this collection is that excepting the Yugmaka verse there is variety in meaning of every words. There are fourteen meters employed here. Not only that, meters are in accordance with the subject matter. While depicting the rainy season **Matta Mayura** is the metre employed to the dancing of the intoxicated Peacock (**MATTA MAYURA**). It is as follows:-

Ramye Aranye Sapramodam Kamamat Anto :

There is pun on the word **Sapramodah**, Pramoda or Sammada means happiness. Sapramodam indicates happiness. Second meaning is in the company of women or in the company of female antelopes.

Having perceived the notes of Mandara and the beautiful clouds in the sky, the intoxicated peacocks delighted everyone with their beautiful dance.

So also Vasanta Tilaka Metre is employed to narrate the Spring season (Vasantha) it is as follows:-

Koojanti Kokila Kulani Kalam Vasanthe

(Here one can notice alliteration on the letter Ka)

Gunjanti Manju Kusumeshu Cha Shatpadoughah.

The group of peacocks are melodiously warbling in the spring season. The bees are humming on the beautiful flowers. The fragrant wind is blowing from the Southern directions. The branches of Mangoes are shining with their young sprouts.

So also, after the rainy season, the fields full of plants being overjoyed is narrated in Praharshini Metre. It is as follows:-

The Clouds having showered water to the fields.

The fields having been endowed with plants.

Are bearing white colour with the sense of gratitude

Who will not be delighted with the riches of others?

Not only the Poetry is unique on account of the metre, even in figures of speech also it is unique. In the last line of the above quoted verse one can notice Arthantaranyasa. Virodhabhasa could be noticed in the following verse :-

The sprouts have become lackluster; the trees have lost their charm.

The sky is covered with snowfall and the sky has become dark.

The lotuses are experiencing grief on account of the dew drops.

Oh, Alas! The whole of the earth appears like wearing a torn cloth.

On account of grief the whole earth appears to be lackluster in the contradiction, the word also connotes the sense of a widow appearing according to the statement “Viswastha Vidhavesame”. The contradiction is resolved when we state that the earth appears to be grief stricken as it has become a widow. Hence the figure of speech here is Virodhabhasa.

During rainy season every one would be joyous except the separated ones. Keeping the condition of separation the metre employed is Viyogini. It is as follows:-

The newly formed clouds are covering up the earth with darkness. Indeed it is a heavenly arrow which is an adornment. Being intoxicated the peacock would put on a beautiful music

and again the earth by forsaking its grief is causing delight to the separated ones.

The alliteration is nicely brought out in the words on the letters Ka and Bha as Koojanti Kokila Kulani Kalam Vasanthé and Bhajathi Bhuvanam Bhooyan Mode and the alliteration at the end of the words could be noticed in the sentence Vahathecha Pavamana Shikinaha Sandhyanama.

The plants being abounded with the fresh twigs and leaves thus causing surprise with the blowing of gentle winds will captivate the minds of the people. Here one can notice the alliteration in the end. The usage of the word Vikira Nikara in the sense of tree, the usage of Anokaha word in Anokahanam, the word Jeemoota in the sense of Megha (cloud), the word Kadambini for Vidyut, Dandaheeti for Dwija, the usage of Yungluganta Jajvaleeti Antariksham, the grammatical genius at that young age really memorises. How I had that genius at that time at that age?

It would be said that it was possible on account of the latent impression of the past birth. I had not studied dictionary at that time, nor grammar nor the science of Prosody. I had learnt by wrote Amarakosha and Astadhyayi in my infancy itself. My father's fond words were – Astadhyayi is the mother of the Universe and Amarakosha is the father of the Universe. He used to say in a lighter vein – one has to captivate mother and father, if one captivates them, one is bounded to achieve

everything. Let it be so. I had learnt by wrote both the works. But I had no knowledge about them. My father had a conviction that in infancy one should not compose poetry wherein Rasa Element predominates. Hence, let alone making me study poetry, but avoided me from having even a common knowledge about them. Still, how I could get prowess over metres and figures of speech, only this much could be said that it was possible on account of the latent impressions from the earlier births or it could be because of the inspiration from the Sage Valmiki. When I got Sahitya Academy Award for the work Sri Gurugovinda Simha Charitham in 1968, many functions were held to honour me. In every one of these occasions, my father unfolded the secret which I had no knowledge previously. When my mother was carrying me in her womb my father happened to recite entire Ramayana and my mother was not educated. For many months, Ramayana recitation went on. Probably I might have heard it. The revered one himself has told regarding his work – One who reads it will get prowess over speech. The same would be true even when one listens to it. Whatever the child listens in the womb would grasp it. Here the story of Abhimanyu occurring in Mahabharatha is the proof. Arjuna told Subhadra only till when one can enter the Chakravyuha and Abhimanyu heard it. But regarding the return she had slept, he could not listen to it nor could she. Thus whatever one states, the child in the womb listens to it. Hence

whenever in a cultured family a lady is in the family way till she delivers the child some religious texts or Bhagavatam or Ramayana or Srimad Bhagavadgeeta is recited with which the child in the womb having got the latent impression can get good qualities and character. Even now, in some families this tradition is continuing.

SRIBODHISATVA CHARITAM

After this, I had composed an Epic in Eleven Cantos consisting of more than thousand verses and it got published in 1962. This has been summarily discussed by me in the first part of the autobiography. I want to discuss it again in a synoptic way here. For the first time, I published it with my own finances. This I have discussed in the first part of the autobiography. The second edition of it along with Hindi translation was brought out from Meharchand Lachmandas of Delhi.

The first Canto of the Epic entitled “Vyapari Bodhisatvaha” was published from the First Edition of the First Year of Samskruta Pratibha a Journal issued from Sahitya Academy. At that time I had composed only that much. With the passing of time, I added more to it with which the work came up to eleven cantos and it came under the category of an Epic in keeping with the dictum of epics.

This is an epic which narrates the earlier Life of revered Buddha. Buddha incarnated in different lives and came to be called as Buddha. Whatever Magnanimous things Buddha did, all that has been recorded in the Jataka tales of Pali. I engaged myself in writing that in Sanskrit so that those who do not know Pali can also know it.

In the first edition as there was some irregularity in naming the numbers I thought of revising it. With that the number of cantos also increased in the second edition. There are fourteen cantos now.

Based on this work Ph.D., work has been done. One of them was Shamkumar Varma who wrote his thesis entitled – “A critical estimate of Bodhisatva Charitam” and was awarded Ph.D., from Meerut University in 1998. Then Rutubala wrote her Thesis “A study of Satyavrat Shastri’s Bodhisatva Charitham” and got her Degree in 2014 from Punjab University Chandigarh which was being brought in the form of a book from Eastern book linkers in the year 2016. Even before that Satyavrat Varma of Ganganagar wrote a voluminous volume entitled “A critical evaluation of Dr. Satyavrat Shastri’s creative works” and got D.Litt., from the Kumaun University of Nainital. This was also published from Eastern Book Linkers like the work of Ruthubala.

3. BRIHATTARAM BHARATAM

Before two years of publishing the Epic Sri Bodhisatva Charitham in 1968 I had written a Century of Verses entitled **Greater India** (Brihattaram Bharatam) which got published from Saraswathi Sushma – A journal issued from Sampoorananand Sanskrit University in Vikram Era 2014 (1958 A.D.) It was the first number in the twelfth year. It has not been published as a separate work till now. The subject matter here is very short and hence needs elaboration. I wish that it should be brought out as a separate work only when it is enlarged. Even after the lapse of half a century, I could not find time to elaborate it and hence, became an obstacle in not getting published as a separate book. There is also not much enthusiasm towards it now as it has been somehow published already. Now, I think that inspite of my busy schedule, still I should find time and complete it. Otherwise it would remain in the present form itself. My mind will not approve it if I do not elaborate it. It may take some other form itself and that would be strenuous indeed. I cannot take that strain. That is my nature. It is only lack of time as I have already said, though being liked, it requires time. I should think that it could happen in due course. And I try to do in the same way.

The South East Asian Countries have a great influence on Indian Culture. It is only an extension of Bharatha and hence it is Greater India. I have said in the beginning of the work itself –

Code of conduct and subject is nothing but executing Dharma. It is in keeping with the islands which are an extension of Bharatha (Fifth Verse of the Poetic Work).

Broadly the work is divided into two parts. (That is why in the work poet is mentioned). The second part is further divided into four parts and the first among them would place us in thinking wherein the reason or reasons or what is being gone through by Scholars, whatever the previous generation has faced series of difficulties have been incorporated here. According to me, either the Scholars were bent on spreading Dharma or desirous of making money. Still other reasons are also put forth by some Scholars. I have disclosed in the former half of my book regarding the Century of Verses. I have again tried to highlight something more also in this Volume.

Along with Emperor Ashoka two Buddhist Monks by name Shonottara to spread Buddhism went to South East Asian Part. They commenced with their work of spreading Buddhism according to the pronunciation of Thai like Nakhoon, Pathom and so on. After the first discourse itself, ten thousand people had gathered and embraced Buddhism. From then on the spread of Buddhism commenced in that Country and with the Passage of time the whole country became Buddhist.

With the passage of time many other propagators of Buddhism might have come there.

Not only to spread religion even for doing business, they might have reached South East Asian Countries.

What could be the possible reasons on account of which Indians might have gone to South East Asian Countries is being expressed in the form of a verse by me - spreading religion might not have been the cause as thousands of Indians left their country and went out. Many causes seem to be there and it can be searched for. To do business, they might have crossed oceans. Either for doing business or to get money or for the sake of Kingdom or for the sake of traveling or for the sake of conquering that country. Where is the sea with deep waters endowed with series of waves or the immature once who have tried their hand for the first time? When one's own riches have been confiscated by others or being neglected by one's own relatives they might have left their motherland. The valiant ones or the Princess of the royal family. On account of series of droughts or excessive rains, some might have lost their lives. Having left their motherland they might have gone abroad in the surmise of the scholars. Thus when the heated discussions went on like this, it is not possible to give a definite answer. Still, it is possible to say something as everything would be only a probability.

Probably Indians traveled to South Eastern Countries through the Sea. Two of the Sea routes were Gopalpur towards the East and Tamralipthi towards the South. The merchants made their Merchandise reach there. Having sold it they made lot of money. Hence South East Asian Countries were like Golden Land to them. Even now the name Suvarnabhoomi exists. So also the Merchandise of those Countries were sold in India. That also fetched them a lot of money. Along with them probably some came for the sake of popularizing their religion and still others as Visitors. Some of them being captivated with that place made it their home. This was true regards those who came to popularize their own religion. Due to the contact they imbibed many things – their character, their way of living and their religion. The influence of Indians was on their lives. Hence, it is certainly seen that every Island had an equal impact on Indian Culture, Character and Religion. There are hundreds of Sanskrit religions being engraved on rocks and some are as though touching the clouds and some are the remnants of the destroyed ones Dancing, Singing which are well known give the sentiment of Madhurya. Some are paintings, some of Caricatures bearing Testimony to the great priest which enhance the prestige of the far off countries. Having perceived this again and again one would be thrilled. Even now we have the enchanting names, Seetha, Savitri, Prabhavathi, Rama, Krishna,

Sudharshana. Even now though having taken to different religions some of the Islands like Bali reveal the pious stories either from Ramanaya or from a Purana. Though hundreds of years have passed by, the great amount of Sanskrit works will certainly cause immense delight.

The second subhead under the head is the narration of Cambodia islands in great detail. Here the whole Culture of Cambodia is being narrated in 60 verses. That is the Glory in Short. Here a Brahmin by name Kundina having reached Camobodia and married the princess and the people who were wantonly going from place to place either naked or by wearing the bark of the trees taught how, to wear clothes, make them learn various forms of knowledge, taught them fine arts, sculptures and made them culture oriented. Some of them who followed them went to Laos, Malaya, or Hindasia regions. Initially they cultivated exchange between Hindchina. In the sixth century a King by name Jayavarma ruled Cambodia, his son Rudravarma and his wife Kulaprabhavathi earned a great fame. They made many stone pillar inscriptions. That is very helpful in knowing the culture of their ancestors. The one who was born in the same dynasty was respected like a God on account of his great qualities. His rule is known as Golden age in Cambodia. Then Yashodharma ruled that country. During his rule all the subjects were devoid of diseases. His prowess was not only in the battle field but also in fine arts. He was well

versed even in Scriptures and became a source for others. He had even written a commentary on the Mahabhashya on Patanjali. Then many rulers ruled Cambodia. Poetry narrates their names, the work done by them.

During the fourteenth century the greatness was the greatness Cambodia got, got diminished. It was captivated by France. It is natural that first enhancement and then decline. No one is capable of transgressing it.

In the third sub head under the second head the narration of Shailendra's regime and in the fourth sub head Bali islands have been narrated with which the work concludes.

The first part of the work consists of the dismissal of the theory that Indians confiscated the South East Asian Countries. It is natural to establish one's regime. It was not there. Nor these countries were conquered by Indians. The Indian culture was naturally imbibed by those people, it was not forcibly confiscated. This cultural victory of India was indeed unique. It is rightly said in the work – Without a War or a Weapon and without a Dreaded Army, without polity the islands were won over by Indians. What is the use of Bloodshed or with the confiscation of land that was there, Dharma with which they could win.

This Century of poems written by me endowed with the alliteration, similes and other embellishments I do hope that it would delight the poetic connoisseurs like my other works. Just to illustrate the poetic embellishment and prodigy I would give some illustrations here:-

Acharascha Vicharascha Dharmjacharanamevacha (Five)

Shashvascha Rajyam Shamitari Samhatihi (35)

Ayethi Seedethi Saraswateethi Shruthi Taranan (29)

Rane Apradhrushyah Kalushatru Yushitam

Vidhaya Vaktram Chutha Patra Kankanama(48)

Prodhaih Kalayam Krithibihi Krutani (27)

Sukham Prajya Rajye (94)

Kruta Shramaha Shastrachaye Vichakshano Vichakshana
(50)

Pade Pade Santi Bhatah Rane Bhatah (47)

Rarajasopi Prathmo Jayaishinam Gabhasthimaniva (47)

Kalasu Dakshyam Sakalasu Taasvapi (49)

Chakara tam Kambu vareeti Namikamsa

Kambujanaam Vijayee Naradhipah (56)

Yevam Vratenamanasa Pravichintya

Chinothyamasmin Vayam Sukha Dharmani

Sampravrutta (83)

Prajasu Samrajya Vibhramsha Doona

Shriyanamaheena Gunaihi Jajwaheenaha (98)

Tatra Tatra Kaalath Pareevanta Sheela Musalmana
 Dharmaavalambi Pracharaha.
 Pravrutta Samastheshu Desheshu Vegath
 Shrvantha Yatha Vari Koolankashayaha (95)

UTPREKSHA

There is nothing on Par with my Kingdom in my city wherein I can enjoy being devoid of enemies. Having thought so in the mind he built another capital.

ARTHANTARANYASA

I will give you the proof for this. Please listen to it. It could be the matter for contemplation to you especially when the meaning (wealth) is not definitely known. Indeed the merits are full of surprise. (66)

Then somehow with the passing of time whether liking the religion of Islam or not the peace loving Kings vanquished. And there was no one on par with them. (91)

DRUSTANTA

When the happiness permanently prevailed in the Kingdom it is certain that the Kings would be defeatless.

The world having been effulgent like the sun, the sun being fatigued is all set to set. (94)

VIRODHA

Where is the unfathomable ocean endowed with rows of waves and where are the immature one's who have gone there for the first time still there was no enquiry of them. (18)

KAVYALINGA

Being unsurpassed in the battlefield, having abandoned the waves of the enemies has taken to letters. Having been self satisfied he was extremely delighted. (48)

Now something regarding the metres. Example for Bhujanga Prayatha Metre :-

Chatuhsagaravestitayah Shubhaya
Gatayaha Param Koti Mruddher Jagatsu
Balenaiva Bahvoh Sukham Nirjitaya
Abhoovan Pura ye Bhuvah Shasitarah

Gatastepi Desha Chatuspadi Rajyad
Daha Pasya Chitram Vilasam Vidhatuh
Pratarena Yesham Babhur Digdiganta
Gatastepi Kesham Dasham Mandaristah

KOHAM (Who am I)

I also wrote two short poetic pieces. They are in the form of Astaka. One of them is entitled as Koham and another one is Kalidasta Astakam (Eight verses on Kalidasa). Both of them have not been published anywhere. I want to publish them with other minor poetic works and I have recited them in some poet's meet then and there. They remain with me in the form of manuscripts. In one of them I have depicted the dilemma prevalent among the youngsters. What if I wanted to do in the beginning, that I did not do. The second one is about money matters. Being utterly poor he works for the rich. Being in a Hermitage, he builds a mansion. To illustrate this contrast, I am enumerating two verses here.:-

Though being a teacher I do not teach being engaged in other things.

Though being a doctor no worry bothers me.

I work in an office to finish the office

Being of helping nature I take to bribes (7)

I work day in and day out for ungrateful rich man.

Never I find the salary in keeping with the work.

I am fatigued in building huge mansions

Living in a thatched house which is dilapidated

and dirty I spend time. (6)

EIGHT VERSES ON THE GREAT POET KALIDASA

The Second Poetic piece is a Eulogy on Kalidasa. He is my dear poet. I have incorporated many of his statements in my work. I also try to follow his style. I quote two verses here in the form of his eulogy:-

The words of Kalidasa are as pure as that of Ganga
 And as beautiful that of the Moonlight.
 And giving a fresh meaning every time (first verse)
 The poetry of Kalidasa rushes forth swiftly.
 Does not abandon dignity of Prasadaguna
 It is a genius coupled with beautiful sentiments (verse 5)

(B) PRAHASANA

The emancipation of the neuter gender.

Mostly I write poetry. I have written only one play. Being comic element as the predominant sentiment this play entitled the emancipation of the neuter gender was published from Jaipur in a Sanskrit Journal entitled "Bharathi". In the Vikram Era 2010, Vol-4, Issue-3. This play would appeal to those who want to make Sanskrit simple, Who endorse the dual for neuter gender. In a language only masculine and feminine gender, words should be employed and neuter should be avoided. In place of Lit, Lung, Lang, and in place of action Sannanta, Yanganta, Lunganta, one should employ Krudanta & Taddhita.

Others will not accept this. The conquest among these two the masculine and feminine genders have been portrayed in the play through characters. Lit, Lut, Lang, Lung, and others are in support of the neuter and Krut, Taddhita are in support of Masculine gender. In this conflict, the masculine gender vanquishes the neuter. With that the play would end with the curtains drawn.

The haughty statement of the neuter in its conflict with the masculine:-

Long ago the valiant Shikhandi defeated Bheeshma with Sharp arrows. I am born in that family and I am the Neuter present here.

If the Masculine gender with a gentle smile can answer the objection of the Neuter, if it can delight the readers, it can certainly delight the onlookers.

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(C) TWO PROSE WORKS

i) My life journey is passing on from day to day – Dairy.

My dairy is one of my significant works. It had occurred many times to me that the gamut of Sanskrit literature is very extensive in some Genres and in some others it is very scanty. Dairies are hardly there in Sanskrit domain. The same is the fate regarding some Biographies also. Even there are two or three Epistolary Literature. Even there, the Epistolary Literature is

only by me, though there are many such works in other languages. It occurred a thought to me as there are dairies in other language, let there be diary in Sanskrit language also and that indeed prompted me to write a diary.

Here the daily incidents which occur is not the subject matter. But such of those incidents which cause delight to the mind and that which narrates the experience of the authors. Avoiding the daily incidents which are prevalent in one's lives, what has occurred to me as an inspiration from Goddess of learning I have named it as. "Dine Dine Yaati Madiya Jeevanam" (Thus my life goes on from day to day). This is a work which highlights the Prasadaguna and would accept the poetic connoisseurs and with that intention I have worked towards it.

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(2) WHAT IS DESTINED TO HAPPEN WOULD ALWAYS HAPPEN – AUTOBIOGRAPHY

The intention with which I composed my diary with the same intention I have composed even my Autobiography. As I see it, it is the first of its kind, so voluminous in the entire range of Sanskrit literature. Somebody had told me that some south Indian had composed a work entitled "Vanaviharaha". I could

not trace it though with much effort. The one who told me about it remarked that he had heard about it. Probably he would not have seen that work. May be it had remained in the form of a manuscript. Let it be so.

In English, autobiographies have been written by Mahatma Gandhi (My Experiments With Truth), Pandit Jawaharlal Nehru (Autobiography) and other Indians. In Hindi, Rahul Sankrutyayauna (Meri Jeevan Yatra) Harivamshroy Bacchan (Kya Bhulu Kya Yaad Karu), Prabhudayal Agnihotri (Mahavatonki Chayame) and others have written autobiographies. Many of them have many parts. Rahul Sankrutyana's Autobiographies runs upto 5 volumes and Harivamshroy Bacchan's runs upto 4 Volumes.

I think my Autobiography may also extend upto 4 Volumes. First Part is published. Second Part is about to be published. The rest of the two volumes may cover the incidents pertaining to my present life and the incidents which may occur in future. Keeping in view this, I stated above that it may go upto 4 Volumes.

Autobiography is not mere glorification of oneself. The writer of Autobiography summarily states the incidents of his life like a bird's eye view. Whatever he had seen, Whatever he had thought, or experienced, all that he narrates. He would like to share it with others who have a like mindedness with which others also could see it, know it, or experience it. Such

situations may not be easy for them as that of the author and this is also one of the uses of writing an autobiography.

Fate makes impossible things happen easily or the easily possible things impossible. It is the fate which acts like that which a mortal cannot comprehend.

The statements of our elders have really become a reality in case of the present writer. Many such incidents happened in my life which I had not even dreamt. Based on those lines, the title of my autobiography, "What is destined to happen will always happen" the statement of Kalidasa became the title of my Autobiography.

Now the Author is 86 year old. In the long life Journey, he had visited many countries, saw many cities of those countries and many noteworthy places there, has seen many scholars who were old by physical age, who were adepts in knowledge, experts in the science of morals, had engaged in consultations with them on various forms of knowledge, all those remembrances rushes forth from his memory. Before those memories fade away, it has to be written down and that was the thought which prompted me to write my Autobiography.

Autobiography is a Novel form of writing. Here story teller would be the Principal character. The whole incidents happen and revolve round him. Though many years have lapsed regarding that incident, still he perceives it as though it is right before his eyes. The thread of remembrance ties up all those

episodes. Though the incidents might have taken place at different times, still it binds all those incidents in one sequence with which it can become a well knit, well connected story. Here the author is the story teller. He is the seer, knower and also story teller. Though the story may pertain to others, still, the listener, or teller perceives it in such a way that it was theirssss own and creates a sense of belongingness. This is known as germination. With this, the listener will start experiencing the things which the narrator had unfolded. With that emerges an untold happiness which would be inexplicable in nature.

Many times a question bothers my mind why the ancients or modern Sanskrits did not write Autobiographies? When they explicate the incidents happened regarding others either in prose or verse, there are many such works in the Realm of Sanskrit, why they did not write about themselves ?

What was the impediment there? As I think, it may be due to their humility. The old adage goes – Knowledge bestows humility. The people of yester years thought that writing about oneself would be arrogance. Not only that, they did not even mention their name in their work. Many great scholars have not indicated their name in their work. Bhasa in his thirteen plays has not mentioned his name anywhere. The author of Vakyapadiya has not only not mentioned his name but he has ascribed it to his preceptor.

This collection of Agama has been written by his preceptor having studied Nyaya and other branches of learning.

Here the Punyaraja who has written a gloss on it states - "Now he wants to attribute his work to his preceptor."

Many times our Ancestors have mentioned their families, the place of the Dynasty and not their own name. Just as revered Patanjali - Gonadeeya, Gonardeeyah, Gonaradha (Gunda) inhabiting in that place. Rajasekhara also stated like that - Yayavareeyah. It means the clan of Yayavaras.

Kalidasa in his preface to two of his plays Malavikagnimitra and Vikramorvashiya has indicated only his name and with all humility -

Stage Manager - I have been asked by this assembly to stage the play Malavikagnimitra composed by the poet Kalidasa at the Spring Festival.

Pariparshvika - May not so. How do the spectators pass over the plays of poets of established repute, such as Bhasa, Soumilla, Kaviputra, and others, and do great honour to the work of Kalidasa, a present day poet?

Stage Manager : You speak thoughtlessly. See every old poem is not good simply because it is old; nor is a poem without charm because it is new. Sound critics favour the one or the other, after proper examination. While a blockhead is guided by another's Judgment.

In Vikramorvashiya –

Stage Manager : Bowing – Listen to this work of Kalidasa with attentive minds, in consideration of either your regard towards (us) Your humble servants or your respects for the excellent Hero of the play.

Not only the older poets did not mention their names, but even in narrating the family details. Panini in his work Astadhyayi has not mentioned his name anywhere. Only his mother's name could be found out from the following verse which is well known in the tradition of Panini –

**Sarva Sarva Padadesha Dakshiputrasya Paninehe
Ekadesha Vikarepi Nityatvam Nopahanyate**

It could be inferred from the above statement that his mothers name was Dakshi. Northing is known about his father's name. Some narrate that he was the son of Panini and hence Panini based on the Etymology of the word Panini from the Aphorism (4.1.92) Whether it could be possible or not no one can decide definitely.

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As this thing has already happened, any discussions on that are irrelevant. How the taker takes the mother's name and not that of father? It could be because he was born in the family of grammarians or himself being a grammarian. Acharya

Vyavdi was the maternal uncle of Panini. The work Sangraha highlights the importance of the grammatical tradition. Revered Patanjali in his work Mahabhashya has taken that work with utmost respect. Sangraha highlights its importance, whether it is eternal or an effect. There the defects on the uses have been highlighted. The judgment is that if it is eternal, still it is an effect. In both ways it can hold good. Here Nagesha in his Pradeepa Udyota has said – Sangraha is being written by Vyadi and it has a lakh of verses. From these words of Nagesha we come to know that due to the vagaries of time the part of the work might have been lost. Not only during the time of Nagesha but much before that also. The following statements of Bhartruhari proves it:-

Probably for those who like a short work the Sangraha of Grammarians is the living testimony.

There may come a time in our country when teaching or learning of Mahabhashya may not take place. The words of Vakyapadiya echo the same – It is available only as a text among South Indians. Time always changes. Earlier authors did not mention the names of themselves, even if they have mentioned, it was with full of humility. Not only they did not mention their name, they did not make know their prowess or scholarship which is as follows:-

Many adore the language of Gods but only he knows the end of scholarship who has travelled hard in the vicinity of a

Guru like the poet Murari. Certainly the monkeys have crossed the ocean, but its depth and bottom is known only to Manthachala.

- Anargharaghavam

One who is devoid of appreciating the musings of Veena and appreciate only the speech to be nectar, one who approves it would be either a beast in the form of a man or a Pashupathi (Shiva).

- Bhaminivilasa of Panditaraja Jagannatha - 4.39

Who can obstruct the movement of Haradatta who wanders about freely in the intricacies of logic?

One who is Haradatta well known in all the ten directions, one who composed Padamanjari from the Mango tree of Grammar.

- Haradatta Mishra, the commentator of Padamanjaritika.

We offer our respects to Brahma, Vishnu and Shiva along with Valmiki who are all the poets and predecessors of ours. If the modern poets try to enamour the minds by composing prose and poetic works I will place my left foot on their head being enchanted by the kings of Karnataka.

Not knowing this, Vijjika who is as dark as that of a blue lotus, Dandi, indeed has made a fictitious statement that Saraswathi is white.

- The Verse ascribed to Vijjika in the works based on Shubhashitas.

(D) TRANSLATED WORKS :
A VEDIC GRAMMAR FOR STUDENTS

I translated A.A. Macdonell's "A Vedic Grammar for Students" into Hindi as "Chatropayogi Vaidika Vyakaranam". I had discussed about it in the first volume of my Autobiography but only restricted myself to the element of Vedic Grammar. I had with the assistance of Antonio who had come from Spain to Delhi University as a visiting Professor learnt the language as well as Script of Greek and translated it into Hindi. Excepting that, I had not mentioned anything about translation. My present endeavour is to state regarding that. First I will tell you how I got engaged in Translating that work.

Once I and my father had been to the office of the Motilal Banarasidass. During our talk with Sri. Sundarlal the Chief of the firm said that his firm is interested in bringing out the Hindi translation of Arthur A Macdonell's Vedic Reader into Hindi. In that regard they had first contacted the Vedic Scholar Mangaldev Shastri who was former Professor of Government Sanskrit College. When he displayed his incompetence, they contacted another Vedic Scholar Dr. Suryakanth. He had translated ten Pages. Then he did not show interest.

Sundarlal told my father that you have to inspire your son Satyavrat to take up this work. For every one of the English

English Word	Siddheshwar Varma's Suggestion	Dr.Mangaldev Shastry's Suggestion	Dr.Dharmendranath Shastry's Suggestion	Pandit Charudev Shastry's suggestion
Aorist System	Nirvikarak Rook	-	-	-
Attributive	Purvastava	-	-	-
Adjective	Visheshan	-	-	-
Auxiliary Verb	Sahayak Kriya	-	-	-
Cognate	Anurapi Karma	Sajathi Sahaj Karma	-	Samana Dhatuj Karma
Accusative	-	Karmakriya Bhinn	-	-
Cognate Verb	-	-	-	Kriyapad
Demonstrative	Nirdeshak	-	-	Nirdeshak
Pronoun	Sarvanam	-	-	-
Enilitic	Sanskrit	-	-	Purushavach an Paricchin
Finite	Purushi	-	-	Kriyapad
Gerund	Krudant	Poorvakalik Krudant	Kriya Nishpann	Ktva Dyonta
Indicative	Nirupadhik	Kalamatr	-	-
Infinite	Apurushi	-	-	Purushavach ana Pariccin
Infinitive	Tumkrudant	Bhava vachak	Bhava vachak	-
Injunctive	Lungmulak-lot	Late	Ajnarthak	-
Is Aorist	Ishlung	-	-	-
Mood	Prakarata	Kriya Prakar	-	Prakar
Multipliative	Bhr Soochak	-	-	-
Adverb	Kriya Visheshan	-	-	-
Nominal Stem	Sanjna Prakruti	-	-	Nam Prakruti

English Word	Siddheshwar Varma's Suggestion	Dr.Mangaldev Shastry's Suggestion	Dr.Dharmendranath Shastry's Suggestion	Pandit Charudev Shastry's suggestion
Noun	-	-	-	Nampad
Optative	Itcha Vidhiling	-	-	Vidhi Ling
Participle	Kalakrudant	Krudant Kala	Krudanta	-
Pause	Viram	-	-	-
Periphrastic	Vakyam Siri	-	-	-
Peri Phrastic Tense	-	-	-	Ananth Lit
Plu Perfect	Kiyartha Bhoot	Lit Pratiroopak	-	Lit Pratiroopak
Possessive Compound	-	-	-	Bahuvrihi
Possessive	Swamitva Soochak	-	-	-
Pronoun	Sarvanam	-	-	-
Predicative	Pashvasta	-	-	-
Present System	Savikarnak roop	-	-	-
Primary Suffix	Krudant Pratyai	-	-	-
Primary Verb	Gana Roop	-	-	-
Redupli-ative	Abhyas	-	-	-
Aorist	Lung	-	-	Sabhyas Lung
Reflexing	Swamy Suchak	-	-	-
Pronoun	Sarvanam	-	-	-
Rhotoacism	Rephi Karan	-	-	-
S- Aorist	Su Lung	-	-	-
Secondary Suffix	Taddhita Pratyaya	-	-	-
Secondary Verb	Prakriyta Roop	-	-	-

English Word	Siddheshwar Varma's Suggestion	Dr.Mangaldev Shastry's Suggestion	Dr.Dharmendranath Shastry's Suggestion	Pandit Charudev Shastry's suggestion
Sis Aorist	Shish Lung	-	-	-
Sonant Nasal	Swaronmukh	Saghosh Anu Svananth	-	-
	Anunasik	Nasik Nasikya	-	-
Spirant	Ooshma	-	-	Sangharshi
Subjunctive	Late	Late	-	Late
Surd	Aghosh	-	-	-
Thematic	-	-	-	Vikaran Bodhak
Velar	Pascha	-	-	-
Vocalik	Svari	-	-	Svaria

I tell many times that translation is a very difficult task. A translator has to reproduce the original idea or content as it is. He is not in a position to add anything on his own. Hence he has to add some words some times. By doing literal translations the idea will not be conveyed many times. Hence, the translator has to bring out the purport of the original. He has to know the intricacies of that language into which he wants to translate. Hence his flight would be like a buffalo being tied up in a threefold manner.

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While translating a Vedic Grammar for students into Hindi, I pondered a lot over the selection of words. While walking, sitting, eating, the same thoughts I had. Macdonell has said – Phonetic ‘T’ is added to “YA” Phonetic the word – How to translate it? Usually it is translated as a word which proves sound but here, “Tha” is substituted by “Ya” and hence nothing is clear. According to Panini the shortening from the Aphorism “Hrasvasya Piji Kruti Tuk” (6.1.71). The Tuk will come as Agamaparakriya – Prakrutasya such forms are formulated. But Macdonell has thought it differently. Let Tuk come as Agama, but why he calls it as Sa? On one day suddenly it occurred to me that Revered Patanjali has stated in Mahabhasya in the words Mukha and Sukha the letter Tha will come and the same was in the mind of Macdonell. Phonetic

meant that for him. The pronunciation of Mukha and Sukha, it is natural that would follow that. Getting deleted and fresh arrivals are a part of language. The pronunciation would be either when one pronounces it as Prakrutya and Prahutya instead of Prakrutya, Prahurya. Hence the letter Tha comes as a follow up and places itself before the letter Ya. Thus while pronouncing it would be good. In Hindi the word Vanar is used as Monkey. Here the letter “Da” is an Agama. It is so even in other places.

The words which end with Tum are known as Infinitive in English. If it is a Tumun in Classical Sanskrit, in Vedic Sanskrit there must be other Pratyayas. All that has been enclosed in Tum by Panini in the Aphorism Se Asen Adhyai Abhyain Shadari, Shadhaln, Tavai, Taveng, Tavenah (3.4.9). Se Asen and others have been given the Nomenclature of Tum by Panini himself. They are the Pratyayas giving the meaning of Tum. In Hindi also it was possible to take them in the sense of Tum only. But Macdonell sees from the point of view of meaning in the dative case. So also with regard to Neshanin Gruneshani and others. And in Matari and Pitari the seventh case affix is used. Hence, he uses the word dative infinitive in Hindi. In that place the dative and in the sense of locative the place of seventh case affix is used, the pratyaya of Tum by me.

From place to place. Keeping in mind the tradition of Grammar and Prosody I have employed those words which are

well known. Just as in place of Anaphoric, I have used Anvadesha, in place of positionally long I have used Samyoge Guru. The word Sonat Nasal used by Macdonell, I discussed a lot about that. Nothing could fructify it in my discussion with Dr. Siddeshwar Varma. I gathered his opinion. From the Aphorism Upadeshe Ananunasika It (1.3.2) Acharya Panini has given it affix for Anunasika and it gets dissolved from the Aphorism Yodhashat Tasya Lopaha (1.3.9). In Upadesha first the utterance. In Dhatu Patas whichever Dhathus or which ever Prathipadikas or whatever Agamas are Anunasikas, all those Anunasikas will get the appreciation of it. As an illustration of this in Kashika the root Spandh is indicated. With this we come to know that in Olden Days some roots were Anunasikas. With the passing of time they got merged into Ach. They were not Anunasika. They are not Anunasikas, but earlier they were with Anunasikas. Hence the proper statement in Praninian Tradition is "Pratignanunasikyahah Paniniyah." Such Anunasikas when they were merged with Swaras they came to be known as Annunasikas and it is proper and good also.

Among the Ten Lakaras, Late is present only in Prosody. That is divided into two by Macdonell as Subjunctive – Injunctive. I have taken it as Late One and Late Two.

Macdonell to indicate in twelve different ways has collated letters. I have done the same. To know the insertion of letters, different letters have been indicated. To indicate the

methodology of those it has started. That was an additional work to me other than the translation. That also I tolerated without getting agitated.

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Before the completion of the Hindi Translation of the Vedic Grammar I want to narrate one incident. I have already stated that for Translation of every page into Hindi, Rupees Four would be given as Royalty by Sundarlal, the President of the Firm Motilal Banarasidass. This was because for Mangaladev Shastri also the same amount was given for his translation of History of Sanskrit Literature. After some months when the translation was published, I and my father had been to Varanasi. There we saw Mangaldev Shastri. During our conversation, Shastri told that along with Four Rupees per page Seven and half percent of Royalty was also given. Having heard that my father got terribly angry. Indeed that Sundarlal has deceived us in paying our Royalty as he had not discussed this. He had told me that he had given Rupees four per page to Shastri just to convince us. If Mangaldev Shastri can take that much amount then we also should get the same amount, we both thought. But what he had told was half truth. My contact with that firm Motilal Banarasidass is very old right from the time when I was in Lahore and that troubled my father once he went to the Office

and said – Why have you done such transaction with us? Then he said that we behave according to the behaviour of each party. Having heard that I and my father got enraged. We are simple people and easily we trust people. When we could be deceived why not they deceive us must have been their thought. Is this not a Verbal and Mental cruelty? On the one hand they practice Jainism and in action they do the opposite. Non violence is the Crux of Jainism. Let it be so.

Many times I have been deceived by the wicked. That is my fate. But I do not brood over such things for long. Again getting back to normalcy and with a happy countenance I involve in doing respective work I experience the brother of Brahmananda and bliss .

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(2) SRI RAMACHARITABHDHI RATHNAM

My another work of Translation is my English Translation of a Great ornamental poet as Entitled Sri Ramacharitabhdhi Rathnam by Pandit Nithyananda Shastry of Jodhpur. If one churns the ocean, then one is suppose to get fourteen jewels emerging from the ocean. Even from the ocean of Ramayana fourteen jewels seem to have emerged from fourteen cantos. Certainly this work would be a hard nut to crack for Sanskritists as the work is full of long sentences, endowed with not so

familiar words, and would appear like a dense forest. The prime motive of the poet was to display his scholarship. To translate it, especially to English, was an arduous task. Still I accepted to translate it with the notion that a good work would see the publicity. I took many months to translate it with utmost concentration.

If I say I accepted it to translate it then the natural question would be how I accepted it? Poet's grandson Omprakash Acharya was there. In one of my journeys to Calcutta I acquainted him. Though he was a resident of Calcutta, he used to visit Delhi quite often. He had bought a house in Sarita Vihar, extension of Delhi. Whenever he used to visit Delhi, definitely he used to visit me. The acquaintance which began in the journey turned about to be friendship. That too a very close friend.

He had no knowledge of Sanskrit. Still, he endeared a flair for it. He engaged himself in reprinting the work of his maternal grand father. First he engaged himself in getting translated it into Hindi. Pandit Mohanlal Sharma Pandeya, a resident of Jaipur and a recipient of President's Award translated it into Hindi. Not only translation, he also wrote foot notes to it. With the explanation of difficult words one could easily understand the text. The Sanskrit commentary "Shana" composed by Sri Bhagavathi Lal Sharma, the elder brother of Nityananda Shastry came handy there.

With the passage of time Om Prakash Acharya thought if it is translated it to English, it gets publicity even from abroad. I, not knowing the difficulties in translation, accepted his offer as a token of our first friendship. Having accepted it, I exerted myself day in and day out. Having accepted it I got committed to it and in the year 2005 it got published from Sahitya Academy.

It is not possible to say that everything is clear here. In some places *Viccitti Vishesha* captivates our mind. When the Khara, Trishira and Dushana along with Trishna got killed in the battle, the poet portrays a situation which is his own imagination. Roaming about in the forest, Shurpanaka gazes at Lakshmana having seen him, she fancies of him.

One day Lakshmana in a Jocular mood inquired of Shurpanaka wandering alone in the forest. Oh Kharana, the sharp nosed one (or who has Khara as her brother itself as her nose) are you alright? On hearing his taunt (full of pain) with her anger mounting with fresh fear, hitting at her chest with her hands, displaying her strength she spoke the words which could be uttered without the use of nose.

She replies to Lakshmana as follows:- Even though bereft of my nose and my ears by the annihilation of Khara, Dhushana and Trishira I radiate (shine). I shall have my throat in the form of my younger brother Vibhishana of high character with loud voice and my eyes, two elder brothers. (Ravana and

Kumbhakarana). Those three are indeed upholders of three worlds like the three steps of Vishnu (who had in the form of Vamana covered the whole world with the three steps). But, Oh Lakshmana, you are still dabbling all though Parashurama had cut asunder the creeper of your babbling.

Here the poet has made exaggeration. It looks as if two bad Omens namely Ravana's obstinacy and that of the women Seetha the daughter of the king of Videha took birth in the form of the Deer. The four footed deer put on the garb of a beautiful body to bring about the two Omens. Of those the one who takes resort to Rama, his heart cannot be agitated like a straw (Ravana was destroyed but not Seeta for she had Rama in her heart).

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(3) THOUSAND SUBHASHITAS (Subhashita Sahasri)

The other work which I translated into Hindi and English is Subashita Sahasri – A collection of Subhashita which had been collated by me from different sources. Even the context is also mentioned here. It was published in 2006 from Rashtreeya Sanskrit Sansthan for the first time. It was again published thrice in 2008, 2010 and 2012. Some of the verses are reproduced here with Hindi and English translation.

PANCHATANTRA – 1.103

Silk has for its source worms, Gold can be had from stones. Bent grass from the hair of cows, lotus from mud, the moon from the ocean, the blue lotus from the cowdung, fire from wood, jewel from the hood of a serpent, Rochana (bright yellow pigment) from the bile of cow, the virtuous come into prominence by virtue of their innate qualities. Birth is of no consequence in them.

KIRATARJUNEEYA - 14.3

The speech which is pleasant to the ear and adorned with detached and faultless letters and is characterized by easily intelligible and significant words and which gladdens the hearts even of enemies does not proceed from those who have done inauspicious deeds.

SUBHASHITA RATNA BHANDAGARA –(P 91.31)

Given to perching on the tip of the forest trees and talking to flight normally at the sight of people, even the parrots began to chant the name of Rama. It is association which is at the root of change in nature.

(4) CHANAKYANEETI

Chanakyaneti is translated into Hindi and English by me. It is also endorsed with a lengthy introduction in Hindi and English. It is not easy to translate it as some of the words are having very unusual metre. One has to employ different words there depending on the context, the words “Dosha” and “Shunya” is a testimony to it. The word Dosha is the first one. This word is used in many places in Sanskrit scenario. The content is different in every one of those occasions. The difference can be manifested only by employing different words. When it is translated to Hindi or English or into any other language. In the sentence “Patram Naiva Yada Kareera Vitape Doshoe Vasantasya Kim”, the word Dosha is taken as a mistake in Hindi and it is translated as fault into English. In the statement “Anrutam Sahasam Maya Moorkatvam Atilubhdata

Ashochatvam Nirdayatvam Treenam dosha Suravraja”

In Hindi the word Dosha is taken as a bad quality and in English it is taken as illiterates. So also in the statement Lalanad Bahavo Doshaha. In Hindi it is taken as bad things. Whereas in English it means evil. In the statement “Eco Gunaha Khalu Nihanti Samstha Doshan” The word Dosha is taken in Hindi as difficult and in English as short coming.

Now let us say something about the word Shunya - “Aputrasya Gruham Shoonyam” – In Hindi the word Soona is

proper, in English depending on the context, a suitable word should be employed. The word should be searched for. Many words like empty, desolate, flashes forth. They are nice. But, barren seems to suit the context better.

Just as the words Dosha and Shunya casues difficulty in translating it into Hindi or English, so also the words like “Tyajet” and so on. In the statement, “Tyajedekam Kulasyarthye” the word Tyajet in Hindi means to give up. But in Enlish it means surrender. In the statement “Alpa Vidyam Gurum Tyajet” though it is not proper, then what would be proper? Some other English word should be employed there. One of them is “Avoid” the other one is “Keep distance from” which is better suited is another problem. It is difficult to grasp the subtlety of meaning in both cases. In such places, the translator should use his discrimination and wisdom depending on the context of the words.

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Regarding the translation of Chanakyaaneeti there is a strange and interesting episode that I want to narrate here. It is in my nature that whatever prose or poetry I like, I write it on a piece of paper and keep it in a file. It may come handy in due course. ‘To search for one such poems, I looked into my files. But could not trace that poem. But I could notice a collection of papers wherein I had translated Chanakyaaneethi into Hindi and English. The translation was not in order. First the first verse,

then the third verse, and then the fifth verse. When I had translated that work, why I had translated it, if translated why the sequence was not being followed. All that I had forgotten. Seeing that unexpectedly in a file I thought as though I had unexpectedly got lot of money in that translation. Then it occurred to me why not I do the complete translation along with Hindi and English exhaustive introduction and then publish it. Being in that mood in 2013, I took pen and wrote the introductions to those which had no introduction. I completed it on the last day of June, and stopped my pen. This is the history of translation. If I had not gone in search of a poem than this manuscript would have never seen the the light of the day. Many times miracles happens in life.. Even regards this work, it happened exactly that way. Just to give a sample of my translation I give two verses here.

Which family is there that does not have its loop holes?
Who is there who has not suffered ailment? Who is there who
has not met with an adversity? Who has had happiness on end?

An elephant has a big body. Even that is controlled by
goad, is the goad that of the size of an elephant with the light of
the lamp the darkness disappears. Is darkness of the size of the
lamp? When Thunderbolt strikes, the mountain falls flat. Is
Thunderbolt of the size of the mountain? One who has strength
is mighty. How does massivity matter?

(5) BRAHMANAS OF THAILAND

I had discussed in the first part of the Autobiography, the Hindi word written by me “Thai Desh Ke Brahman”. Now again I am touching on that when I am translating it into English.

My relation with Thailand is very deep. I visit that country and its capital then and there. Once during one of my visits, I came into contact with Acharya Kedarnath Sharma who was a visiting Professor at the Shilpakorn University Sanskrit Studies. During discussions he told me that he has a friend by name Satish Kumar Pawa and he is very dearer to the teacher of Brahmin king. Once he had a discussion with Brahmin Maharaja Guru about “Brahmins of Thailand” and said that if it could be brought out even in English then it will have a wider publicity. People from many countries may like to know about our culture. English is an International language. If it is in Hindi, it would be read only by Indians and those who know Hindi outside India will know about the Brahmins of Thailand. Hence we should do something so that it could be available even in English. Hence it should be translated to English. Somebody should be entrusted the work. Having come to know about it, Acharya Kedarnath Sharma asked me to translate it into English. Having heard his words, I was puzzled, not many are capable of translating it into English. Even if there are, a lot of Royalty should be given to them. I am not capable. Even that

translation may require some fine tuning. Only I have to do that. That involves fatigue and time. I spent many months as to how to go about it. Then again I had an occasion to visit Bangkok. In some programme in the city of Bangkok suddenly Maharaja Guru came to me and having seen me said – the work you have done regarding our country, you should translate it to English. I said I would try.

When I returned to my Country after some time, I thought that I should not cause any further delay. There is no point in searching for a translator. Why don't I involve myself in this work? Anyway, I have written the work. The way in which I can translate it, no one else can do it. More than that it is the desire of Rajaguru. I have to fulfill his desire. He is revered and worshipful. Just as Shankaracharya is revered in our Country, so is he revered in that Country. Then I addressed myself – Why are you thinking? It is an order from a religious head, just follow it by closing the eyes. Having determined like that I commenced the translation work. In one and half months I completed it. At the time of translation, I added some more things. I also did some research. Regarding Rajaguru, Guru tradition regarding the detailed material I also sent many E-mails to Satishkumar Pawa. I also got information from Rajaguru directly or from his office. There family and cordial attitude touched my heart. When the work was ready, who and how it could be published was the question before me. When I

was thinking on those lines, Dr. Vittalbhai Mundra, the director of Bharatiya Vidhya Mandir, Calcutta and a Pioneer among the builders, during my conversations with him. I told him about my translation. He enthusiastically soon said that he will publish it. Then I thought that I had crossed over the work of publication another worry accosted me. The original work was published by Parimal Prakashan. May be its Proprietor has to give permission for its translation. Who knows how he takes it? If he expects some money to give permission, either as Royalty or some percentage. Let it be so. Let me write to him regarding the translation. Then let me see his reaction. If I say that I myself has translated into English the Hindi one, he may think of publishing it. It happened that way. Those words fell on my ears as nectar. With that all the worry disappeared. With the passage of time he brought out that book in a very attractive way. It is true what the great poet has said that the things destined to happen are bound to happen.

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(5) RESEARCH WORKS

(1) ESSAYS ON INDOLOGY

In the year 1963 I published an English work entitled "Essays on Indology". It was collection of articles published in various journals and some were unpublished. It was a huge

volume consisting of number of articles. Only one fourth of it was published elsewhere. Among the unpublished articles one of them was an analysis of Time. It was like a preface to my thesis "Time accordance with Bhartruhari". It consists of everything pertaining to Time in our hoary tradition. It was for all practical purposes a short thesis on time.

Another unpublished essay was on the tradition of Doota Kavyas. The whole range of Doota Kavyas some of them still in the form of Manuscript found only in some Libraries which was sent by people and by Librarians with a Xerox copy of it. Before I had classified those Doota Kavyas, I had codified it under three heads. The first category was religious oriented – Doota Kavyas belonging to Jain tradition, Vaishnavaite Tradition and Shaivaite Tradition. Further the Vaishnavaite Doota Kavyas were divided into two:-

- (1) Those connected with Krishna and
- (2) Those connected with Rama.

In the second category, I had made four subdivisions. In the first category, either the cloud or the wind was taken as a messenger. In the second Category were those which were related to nature like moon, lotus, tree, tulasi, which were made as messengers. The third category consisted of symbolic ones like hammer and so on. In the fourth category, either a man or a woman was taken as a symbol like Udayana, Gopi, a Traveller, Nemi, Parshwanath and so on. In the third category

were those which cannot be perceived through the eyes like mind, character or a devotee was taken as a messenger. In the fourth head, the birds like Swan, Crow, Cuckoo, Peacock, Chakravaka and the aquatic animals like the Duck, among animals the Dog and among insects the Bee and so on. The change of messengers was also indicated by the open palm of a hand.

The other essays included in this collection were understanding our culture through Sanskrit words with the methodology of knowing the meaning of Sanskrit words, the discrimination between the words, Kahala and Kirata, Sanskrit base for some of the Hindi and Punjabi words. The different presumptions pertaining to direction and time according to Vakyapadiya. The analysis of resumptive presumptions pertaining to Induduta composed by Vinaya Vijay Ghani, the historical analysis of Udayana and Vasavadatta story, the poetic beauty of Vamana Purana, the role of fate in Valmiki Ramayana and Vasista Ramayana.

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(2) HUMAN VALUES – DEFINITIONS AND INTERPRETATIONS:

I have written many works in my lifetime. One of them is of that nature which will be of a great help to mankind. Originally it was written in English as – Human values:

definitions and interpretations. With the passing of time, it was translated into Kannada, Hindi and Tamil languages. It has been rendered into Kannada by a Bangalorean Sampatoor Ranganath, (Myself), Director of R.V. Institute of Sanskrit Studies. It has been rendered into Hindi by Lecturers of Zakir Hussain and Miranda House Colleges of Delhi namely Pravesh Saxena and Urmila Rastogi and into Tamil it is done by Rajalakshmi Sreenivasan, Vice-Chancellor of Poorna Pragna Vidya Peeta, Bangalore.

The term Guna in Sanskrit is known as Value in English. leaving this word, in Hindi taking the affinity of letter, it is taken as Moolya and even in other Regional languages of India. Even the Sanskritists have imbibed the same in their respective works. It does not follow the nature of Sanskrit. Let it be so. Not everything would be of common nature. Something new will come in. Even that also should be welcomed. Just because it is new, it should not be discarded. Even the old timers have admitted some of the mistakes as it was written by respect worthy people. In this category, belongs Prushodara and others. Even the Grammarians like Patanjali have accepted Prushodara word in place of Prushodudara.

Man is an animal is a well known statement in English. Even in Sanskrit it is so. There is much in common between a man and an animal regarding the food, sleep, fear and coalesce.

Dharma is the distinguishing thing, those who are devoid of Dharma are no better than animals.

What is this Dharma which separates a man from an animal? It is a collection of good qualities known as Dharma. The scriptures state that it has ten qualities:-

Fortitude, Forgiveness, Sense control, Non stealing, Cleanliness, Controlling one's own mind, Intellect, Knowledge, Truth and Controlling one's anger.

One who imbibes all these ten qualities is a righteous man. He not only achieves goodness to himself, but also does good to the society.

Other than the ten enumerated by Manu, there is also one more thing known as non harming, Truth and others. Mercy, giving Charity, will also do good to Humanity.

What is their nature is the question.? How to know them? Why are they called differently? How they have been interpreted by the ancient Sages? or by poets or by wise people? We the moderners can also interpret them. But that may not be taken as authoritative by the masses. In the Logic, Shabda, (the word) is also considered as a valid means of knowledge. Who are the elders? Those who are the followers of Tradition. Let us quote the author of Mahabharatha himself in this regard. - Those who are not enamoured on account of the grains stored in a Jar and those who are practicing knowledge for the sake of Knowledge are known as righteous (Sistas). Their exposition is

valid. That cannot be removed with the other word. It is stated in that respective word. Hence it becomes mandatory to go through those works. That requires putting in lot of effort. Sanskrit language has a wide expanse.

There would be many commentaries for the same quality. We will use the term Paribhasha to that from now onwards – It is being used by the Learned. Let us take into account the word Satya (Truth) itself in the beginning. For the first time the word Satya is used in the Vedic domain – “AMAYITA SATYAMITHI”. Those who have a pure heart, Lingapurana states :—

What is being seen, heard, experienced or inferred correctly and that which is of no harm to the human existence is known as Truth.

Not only I have delineated the basic human values in my work, but whatever I have imbibed in my life that also I have depicted with particular incidents. Those incidents might pertain to people of the past or people of the present, it could be that of Indians or Foreigners. Delineating with illustration would add to the qualities of the good. It would occur in such a way in the minds of the people for which we can find precedents.

Since the qualities are more, it is not possible to highlight all of them in a particular work and hence a sample survey is made here. It is determined that the work should be published in many volumes. This is the first point. With the passage of time the other parts also I want to publish if ill health does not come in the way. Just as in case of truth so also with regard to charity. This I have enumerated by taking resort to the old text.

- 1) Charity is that which is given to others by abandoning one's own riches (Sarvarthasiddhi 6.12)
- 2) To help others giving way once wealth is Charity (Tattvarthasutram 7.38)

The different kinds of Charity like Satvik, Rajasik, and Tamasik in the background of Bhagavatgita is also depicted here. Along with the commentary on the six kinds of charities like Dharmadan, Ahimsadan, Kamadan, Kreedadan, Harshadan and Bhayadan is also highlighted in the background of Skandapurana. The same method I have followed in depicting the other subjects also.

These days everywhere one perceives disturbance of peace, mutual hatred and fighting. On the one hand the world of deceit, on the other the fear from terrorists, in some other occasion the fear of war. If one imbibes righteous qualities then mutual harmony and cordiality would flourish. Tolerance would envisage happiness in the ways of the world. Hence works of such nature if one studies or teaches then it would be certainly useful and much need not be said about it.

3. Introducing New Works in Sanskrit:

I have written forewords to 140 works during my life time in Sanskrit, Hindi and English. Some of them are so long that it can become independent articles. They run up to 17 or 15 pages. Among the forewords written in Sanskrit five of them are in Verse. One of them is like an independent Khandakavya consisting of 53 Verses.

Among 140 forewords, 112 pertain to Sanskrit works and other pertains to Hindi and so on. All these forewords occupy the beginning of the works. It would be good for those who study those works. It is arranged in such a way that it is an introduction as well as analysis of the work. All of them have been classified according to chronology and has been published as an Independent work. As the English articles are large in number the title is given in English – **Introducing New Works in Sanskrit**. It got published some time back and it consists of 422 pages. This is also a pioneering work as that of my diary entitled “**Dine Dineyati Madeeya Jeevanam**” and my Autobiography “**Bhavitavyanaam Dwarani Bhavanthi Sarvatra**”.

In my student days itself I had written my first foreword. My teacher revered Pandit Shukdev Jha Sharma had written a small work – a commentary on Vayyakarana Bhushana Sara of

Kaunda Bhatta. During the time of its completion he had told me – Oh dear! Write a foreword to it. Having heard that I was dumb founded, spell bound, slowly and meekly I told him – Oh revered preceptor, how is that possible? I am your student. I am like a bee to your Lotus like feet and I am still a boy. I am not capable of undertaking this task. Having heard my choked voice he said – don't say like that. I have selected you for that very purpose. My words cannot be altered. You have to do it. I wrote a foreword to it in keeping with the rule – the orders of the preceptors should not be questioned. May be my preceptor being farsighted might have visualized me writing foreword to 140 works later. Bhartruhari has rightly said that great men can transcend their senses and could experience even the impossible things. (Vakyapadeeyam – Brahmakandam – Verse 38).

When the matter came to the knowledge of those who had acquaintance with my preceptor that he had asked me to write a foreword. They displayed their disagreement towards it, stating that I was still a boy and a student. But I know how my preceptor viewed the whole thing. They also told me pretending not to demean himself before me.

SANSKRIT WRITINGS OF EUROPEAN SCHOLARS

Regarding the Western Scholars, Indians are of the opinions that whether there are any Sanskrit Scholars there? They have contributed many recessions as well as lengthy introductions and have edited many works pertaining to Sanskrit grammar. They have collected many lexicons of Sanskrit, many word indices, foot notes, have translated hundreds of Sanskrit works into English and other European languages. They have added many commentaries and glosses, written many works pertaining to Sanskrit literature. But they have not written in Sanskrit. This is nothing but showing one's ignorance. The author of Mahabhashya has said – **one should not take shelter in one's ignorance**. Those who have spent their entire life for Sanskrit, have written works in Sanskrit and I don't believe that they are incapable of writing works in Sanskrit. Being inspired them by following the Madhukari Vritti especially from European Scholars I took to investigate on those lines. First I contacted such of those Indian Scholars who had contact with western scholars. Everybody told me that they do not know in that field. Many of them asked me – Have they written anything in Sanskrit? Some other person told me that Wilson had written a poem in Sanskrit. When he said that he had heard, it proves the point that he had not seen it with his eyes, nor he had read it. Even the number one is also not right. He had written more than one which I could read with the passage of time. One of them

became so popular which caused an illusion among many that it was written by a native scholar. That Verse is as follows:-

**YAVAD BHARATA VARSHAM SYAD
YAVAD VINDHYA HIMACHALOU |
YAVAD GANGA CHA GODA CHA
TAVADEVA HI SAMSKRUTAM ||**

As long as Bharata exists, as long as Vindhya and Himalaya exists, as long as the rivers Ganga and Goda flow, Sanskrit will remain intact.

Even the context of composing this Verse also deserves mention. In the year 1835 to propagate and promulgate his newly formulated educational policies in India, Lord Macaulay insisted Lord Bentinck the Governor General of India to destroy the well known Government Sanskrit college situated at Calcutta. Being shattered with that news Jayagopal Tarkacharya a Professor at the Sanskrit College requested the former Professor Wilson to protect the Sanskrit college. In this Lake of Sanskrit which you had established, due to the passage of time the Swans devoid of their wings have gone far away from you. On the Banks of that lake now to destroy it, the hunters with their arrows pointed are seen. If you protect that lake then your fame will last long.

As a reply to that, Wilson seems to have replied in four Verses. The above quoted Verse is the fourth in that order. The rest of the three verses are as follows:-

For Brahma the creator, his dear vehicle is a Swan. He will definitely protect it as it is very dearer to him. Certainly nectar is sweet but Sanskrit is Sweeter than that. It is fit to be enjoyed by Gods and hence is known as language of Gods. I do not know whether the sweetness exists in Sanskrit, but we foreigners are always intoxicated about it.

Just as Jayagopal Tarkacharya had requested Wilson to protect the Sanskrit college, he had also requested Premachandra Tarkavagesha. Even, a reply to that is in the Sanskrit Verse.

Though being trampled by many constraints, though the sun god with his thousand rays tries to burn it, though one tries to uproot it with a plough, though a she goat tries to crush it, still though being lean the Doorva Grass will never die.

When I could not convince the contribution of Western scholars to Indian scholars I took upon the mantle of digging deep into it and with the passage of time I could get such a lot of information with which I could bring out a book. All that I have collected and brought out with exhaustive notes.

There are even those Verses in this collection, the Verses read by Professor Streeton Corn, the Chairman of Indian Institute at Tubingen, when I had completed my assignment there and about to leave for Matsov.

There is a student by name Pilippe Voyin of France who studied under my classmate Professor Bhagheerat Prasad Tripaati, Vagish Shastry living in Varanasi. He sends letters to him in Sanskrit. All those letters he has preserved in a file. When I met him in Varanasi, once having come to know that I am interested in collecting the Sanskrit writings of foreign scholars he placed that file before me and said – whichever letters you want to take, please inform me. I have collected some. He immediately photocopied it and gave it to me. That also I have incorporated in my book. A scholar by name, Kepellar has written “YAVANASHATAKAM” which is a translation of some Greek Poets into Sanskrit. Along with that I have also inserted 120 Verses in German language composed by Poets of Germany with the title “SUBHASHITA MALIKA” Even the literal translation also is so beautiful and runs like an original. For illustration I have quoted some verses :-

Just as leaves, so are humans.

Just as the leaves fall on the ground

And again grow with the arrival of spring

So also families exist and perish

At no point of time Gods have given all the

Good qualities to Human beings.

God’s form, Wisdom of Divinity of Saraswathi

One of the organs will not be alright

And would be deformed

One of them with his speech delights the preceptor
 Still others excel others with their looks
 Still others have been bestowed with
 Honey like Tongue.
 What the ancestors have said is never false.

The undesirable things appearing as though.
 Causes mental Dilema.
 Men are born and die due to fight
 There are so many surprises regarding humans
 One who places on a boat over an ocean would
 be encountered with fierce wind
 One who has mother earth as one's back
 That mother is known to forgive everyone
 A cow is troubled to plough the land
 Though bearing weight, it carries on its activities
 A poor man always would be troubled in
 searching for a job
 The mosquito comes near the ear and causes trouble
 The wicked talk sweetly but cause injury
 Just as you perceive the hole before you
 So the defects perceive you from the back
 A fisherman ties up his small boat to the shore
 Having seen a huge boat getting broken in an ocean
 Not knowing the person the separated lover

will not experience,
 One who knows me, one who has kept me in
 His mind though living faraway
 Still burns my head due to delusion
 This causes fire of love.

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Europeans sometimes use ornamental figures of speech also. When the Sanskrit German Lexicon was composed by Roth Botlink, on his birthday a German Scholar wrote a letter. There he had said – Only by putting in a word one achieves fame. Only by effort the Lexicon got completed. When the fatigue goes by Saraswathi speaks and certainly that Lexicon becomes immortal.

Here pun is there on the word “Amara”. Amara means indestructible in one sense. And it also means the name of the work Amarakosha. Though it is known as Namalingaanushasana still, the word Amara occurs first in Amarakosha. It is known after him. That is the intention of Kavel. The original name of the Sanskrit German Dictionary is known as **Worterbuch**.

In the Verse the useage of the word, Vadate displays Kavel’s extraordinary Grammatical prowess. Some unfounding scholars may find fault as Vadehe is in Parasmaipadhi. But still, “Vadi” in Parasmaipadhi becomes

Atmanepadhi in the sense of Bhashana, Upasambhashya, Jnana, Vimati, Yagna and Upamantrana. Here also the same has prevailed. It is Atmanepadhi in the sense of Bhashana. Saraswathi Vadate in the sense of Bhashamana Braveeti.

The ancients have said that “Prose is the touch stone for poets”. Just as Europeans have prowess over poetry, so do they have even in prose. To drive this point I want to quote the writing of the Polish Scholar Sushkevich who sent his wishes in prose and verse to his preceptor Gavaranski on his birthday. The following prose resembles the prose of Bana or Dandi.

Today we offer our respects to the preceptor by circumambulating you. Only two years have passed by since our preceptor started teaching us. But he has thought us in such a short span of time what could be taught during an aeon regarding Sanskrit and has brought out many new trees in the form of students. Due to the knowledge of the preceptor in the form of sun all our dense darkness in the form of ignorance has been removed or is his speech like the sweet honey we fall from flower to flower in the garden of our preceptor’s knowledge. Still, we are unable to get the residue. Then during the auspicious birthday of our preceptor we are offering presents to him in the form of our devotion to him and let him live for hundred Sharath seasons and let him be away from distress and such other impediments and we seek his divine blessings on us by bowing down to him with utmost respect.

The style in which Shankara and Shabara wrote their commentaries, that style is being adopted by some of the European Scholars.

First I want to illustrate the commentary on Sri Shadbhujastava composed by Mambas Bru of Finland (he also calls himself as Bhrigupada Dasa).

I offer my respects at the lotus feet of my preceptor who is of the auspicious form and who is a living testimony of all the auspicious qualities of Rama. He is endowed with non dualistic nature, who is leading the life of a wanderer who is encircled by his people known as Krishna Chaitanya Deva and whose divine feet bears resemblance to Radhakrishna.

First I offer my respects to the preceptor as it is said – First the preceptor should be revered only then you should offer your respects to me. By doing work one becomes successful Or it would be good for the future. The preceptor is of two fold nature – Deeksha Guru and Shiksha Guru (One who has initiated and the other one who is Krishna Chaitanya Deva.). Deeksha Guru would be one and Shiksha Guru is the second. Deeksha Guru proclaims the preceptor. Great people should be revered in the front of a preceptor. Agama is the science of Mantras and is known as singular. This is because he confers supreme knowledge and roots out all the sins. Hence it is known as Deeksha by wise people. Thus the main definition of Deeksha is brought out in Vishnu Yamala Bhashya. Divine

knowledge is one, pure and the ultimate reality. The Divya Jnana (Divine Knowledge) is according to the words of Panchaskandha. The mode of worship may differ in relationship. The teacher gets higher respect from devotion.

Now, Philip Ruchensky of Poland had taken to the Indian name Shivanand. He had written a critical appraisal of 36 Tattvas. Some sentences from Shat Trimshat Tattva Vimarsha. Some works from the preceptor and his devotion as one main element. Whether there is lot of differences or not a Guru who has taught, how can he imbibe it. Sri Abhinava Gupta has given some tenets – Though being independent Shakthi has many manifestations. Where it is a difference or unity, it is the statement of creation and dissolution. Among the different Shaktis two are prominent on account of which everything opens and closes. They are Shiva and Shakthi and are of the nature of knowledge and bliss. The ultimate principle is non dual. That which is devoid of the second cannot shine forth or illuminate and hence non duality is accepted here and it is not like the Unity of Universal consciousness and Individual consciousness – Then there are also duality would creep in. In Shaivism, Shiva and Shakthi and Shakthi and Shiva have their union. Then, they move for onward movement and the downward one. Whatever feelings arise, there also the tenets would remain in the form of manifest as well as unmanifest Shakthi. Everything is everything else.

I have a friend by name Surendranath Pandit of Kashmir. His grandfather by name Nityananda Shastri had acquired immense fame. Many foreign scholars who use to contact him for deciphering many ancient manuscripts. Noteworthy among them are – Orel Stein, A. W. Straten, J. Phogal and others who used to write letters in Sanskrit. They are with Pandit Surendranath even now which he has acquired from his ancestors. He handed over some of the Photostat copies of the letters written by the European Scholars. I have incorporated that also in the book. With this one could notice their style of writing Devanagari Script. That also should be printed.

I have incorporated other things also into my work. Or who will be contented with glory with that dictum I will inspire other Scholars who may have matter regarding European Scholars which I don't possess. Some times I have been successful even in it. Once I accidentally met in Delhi Marek Mayor who was teaching Sanskrit at the Ancient Language Department of Warsaw University in Poland. I requested him to send all the matter having returned to his Country. He sent it as soon as he reached his country. That I am going to incorporate in the second edition of the book. I fondly wish that with the contact of the Scholars my work would get a new appraisal.

Sanskrit Inscriptions of Thailand

Now I want to discuss something which is outside the scope of the work. That is the English work written by me entitled “Sanskrit Inscriptions of Thailand”. How I got involved in this work is also a unique thing. First I will deal with it.

I had already stated in the year 1977 October, I started my work as visiting Professor in Chulalong University of Thailand situated in Bangkok. Just before two months of my arrival in Bangkok, the princess of Thailand having come to know of my arrival invited me to her palace. After the informal talk she told me – I want to show you my palace. I said fine. She took me from room to room and showed me the things there. At that time I noticed an inscription being engraved on a wall. When I enquired her as to when and by whom it was engraved, she said - I do not know anything about it. It is lying there for quite some time. Nobody had asked anything about it. You are the first one who wants to know about it. It was written in some old script. I have come here quite recently. I had little knowledge of the Script. Long ago many scripts were there in Thailand such as Khmar – Moan and so on. The present script of Thai “Mahan” was done by the King Ramakamaing in 13th Century. Many scholars were there in his Kingdom as History records.

Some Scholars among them might have come from South India also. It is now ruled out that they might have taken their Script to Thailand. The King Ramakamaing might have looked into this to create a new script. Let it be so. It is a matter to be discussed and hence I do not say much over it.

As soon as I reached Thailand, I have started examining the present Thai Script along with the old Thai Script. The Script which was engraved on the wall I began to read. It was written in ancient Khmer Script. I had started to learn it. Just as young children start reading by adding letter after letter, likewise, I had also started reading. I could only read. Aum Siddham – Aum Siddham is a Sanskrit word and not a Pali word. It must have been like a Sanskrit Script itself and hence I told the Princesses – Oh revered one! This would be help to me. If you permit me I will come here some other day, I want to take a Xerox copy of it – the Princess said – You are welcome to do so. You can come here freely on any day. After 15 days again I went there along with paper and ink pad. This is known as “Abhilekha” in Hindi and “Abhidhana” in Sanskrit. I took a Xerox copy of it. With the passage of time having got the knowledge of old Thai Script, I could read it properly. I converted it into Devanagiri Script. Then I wrote it in Roman Script along with English Translation and added Exhaustive notes to it. That article was published in the Journal “Indica” being issued from Heras Institute of Indian History and Culture”

in the felicitation volume of Father Esteller in 1979 from Mumbai. At that time a thought occurred to my mind – If in Bangkok if it was established 200 years ago, then there must be other old Sanskrit inscriptions also. Having remembered the old saying “Whatever the inner spirit prompts that I am going to do” I thought that it was a god sent prompting. Having thought that way I have to take this as a clue. I traveled to the nook and corner of Thailand to search for ancient Sanskrit manuscripts.

Having traveled from place to place in Thailand, I was bent on collecting matter regarding the inscriptions pertaining to Thai Culture wherever matter was available on inscriptions. There I traveled for some time, I became a nomad going from place to place. There was no arrangement regarding food or shelter. My mind had decided that either I should succeed in my work or shed my body. During my wanderings many a time I had to face hardships. Rains are more in Thailand. There are no bridges being built in rural areas to control water. The rural folk make use of the branches of the trees as a means to cross over from place to place. They move that way from one corner to the other. The branches of the trees would be round in shape. To keep one's foot on top of it is impossible for people like me on account of lack of practice. Either due to lack of practice or due to lack of concentration or due to some other reasons if I slip my foot then not only Camera, Diary or the Foreign Exchange which I possess all that would be lost and I may also get hurt in the process, if I step on the sharp stones which may be there in water. Still by taking courage, I constantly worked towards it.

Generally I used to travel all alone. Once when I was going in a rural area two or three people started following me from the back. My stature was enough to reveal that I was a foreigner in an unfamiliar place. These unfamiliar people what not they do like this I was worried. Somehow taking courage I

talked to them in Thai Language and convinced them that I was from their own country and told them that I was a teacher and engaged in research to help the students. Thai people there have great respect for teachers. They went away thinking that I was a teacher. Thus with my ready wittedness I could save myself from the possible disaster.

Once during my travels I saw a great festivity in a village. Somebody told me that it is the Village of fishermen. Somebody else told me that marriage is underway there. With the curiosity of witnessing the marriage of fishermen I also went there. During our conversation they came to know that I am from India and they told me that due to their good fortune I am there as I come from the land of Buddha. They offered me fruits and I felt immensely happy with it. That happy occasion thrills me even now. I feel as though I perceived that sight wherein they came dancing by completely adorning themselves with flowers.

Fate make impossible things possible. It also makes easily possible things impossible. It is a fate which acts like that which is incomprehensive to humans.

This verse has been quoted by me many times in this volume as well as in the first volume. All the incidents are like that. Even while I was looking for inscriptions such things had happened. It is true and indeed it was a miracle.

In the Central Thailand there is a place called Bureeram (Puriramya – a beautiful city in Sanskrit) there is a mountain there by name Panom Rung. There is a temple there. “Praasada” is the word used in Thai for Hindu Temple. It is a Sanskrit Word. Even in Sanskrit it is known as Temple. One of the meanings is the palace and the other meaning is the temple. Amarakosha States – Praasado Devabhoobhujam. There is a pillar before that and it is broken. The upper portion has fallen somewhere. Nobody knew about it for quite some time. The portion which is intact now, to all the four sides of it there are inscriptions. It read – The great scholar of archeology George Seades of France has translated it into French – His mother tongue. With the passing of time, Crome Shilpakorn of the Department of Fine Arts translated it into Thai and it is published. The other part which had fallen and broken in due course the Archeology Department of Thailand excavated it and erected it in its original place. As it got broken in the middle, the writings there could not be deciphered. It has to be inferred on the basis of the context or the metre. Earlier there was a procedure in Thailand that the M.A. students had to submit a short Dissertation. That became the Thesis subject for the Princess of Thailand Sirindhorn (Sridhara – Sanskritised form) which was entitled as Panum Rung Prasad. She consulted me for the materials for the broken part. Some how I could narrate it to her and that she took it as authoritative. In the foot notes

she wrote that this is the opinion of SatyaVrat Shastri. She did the same even in the body of her Thesis. She wrote that short dissertation in Thai Language. Later she also brought out an English version of it. It was very difficult for her to find time as she is the Princess of that Country. Still she had firm determination. In my work on "Sanskrit inscriptions of Thailand" I have translated it into English. Its author is immaterial. Sanskritised version of it is indeed important. For that it requires time and I do not know whether she finds time or not.

Among the inscriptions some are very short and it is just a word, some are very long which gives the impression as though they are Khandakavyas. Among those which are very long occurs Prasadah Panom inscription mentioned already. With the existing form it seems that It has four parts though originally it had five parts. It is as follows:-

**Kavyavid Viditah Sriddya Narendraditya Samstavam
Ekah Karum Imam Pancha Patalakhyam
Shashaka Saha – Chaturtha Parshvam (5-8)**

The inscription is an eulogy on King Narendraditya as could be evinced in the above quoted verse. The word Patala is used in the sense of Partial. The name of the author is not being indicated here. It is suggestively indicated that somebody might

have written it. His name is not mentioned. In the first three Patalas at the end of each Patala in the Pushpika the subject matter is indicated. The Pushpika at the end of the first Patala states :- Thus ends Soundarya Patala. The Pushpika at the end of second Patala is thus Sarvavidyabhyasa Patala concludes the Pushpika at the end of third Patala is – Thus ends Vidyasiddhi Patala. In Soundarya Patala the beauty of the King Narendraditya is narrated. In the second his mastery over various branches of knowledge is enumerated. In the third Patala the King of extraordinary prowess acquired by him have been delineated. The inscription states - From the King Narendraditya who was an adept in Pashupata cult is indicated. His son Hiranya has established Bhyraveswara Temple and Indradowli.

In many places the inscription is broken and even the words have been disfigured. But whatever is intact there one could notice beautiful poetry. The words being endowed with different meters and figures of speech certainly delights the hosts of scholars. Just to illustrate it I am quoting two Verses :-

**NAMAHA SHIVAYASTU SHIVAYA VO YA
SSHANKE SHASHANKANALA SURYANETRAHA
USHNATVA SHEETATVA SAMATVA MEEPSU
SVASYE BIBHARTYADHBHUTA JANHUJATAM**

It is the first Verse in the second Patala known as 'Sarva Vidyabhyasa. The poetic exaggeration is suggested here through the word Shanke :-

**SHANKE MANYE DHRUVAM PRAYO
NOONAM ITYEVAMADIBHIH
UTPREKSHA VYAJYATE SHABDHIAH
IVASHABDHOPI TADRUSHAH**

Three eyed god is Lord Shankara. One of the eyes is cool representing the moon. The middle eye is fire (Vahnir Bhava Netra Janma Bhasmavashesham Madanam Chakara) Whereever there is hotness, the third eye is in the form of the sun. There also heat is there. Thus heat is present in two eyes. Only one eye is cool and that indicates moon. Thus there is more of heat and less of cold. To maintain equanimity there something else is required and that is the daughter of Janhu namely Janhavi – Ganga. That is Cool. That equanimity is maintained as two are hot and two are cold. Just to maintain this equanimity Lord Shiva wears Ganga in his head.

The word Adbhuta preceding the word Janhujata is also extraordinary. What is so extraordinary about Ganga the daughter of Janhu? Firstly it is adorning the head of Shiva. Janhu drank it and released it through his ears is the second one.

Among the figures of speech, it is Srutyanuprasa is here –
Shivayastu Shivaya Yovaha, Shanke Shankaya.... Ushvanatva
– Sheetatva, Samatva..... Janhu Jatam.

2. NAMADHVA MARDHENDU

DWARANTHA MARDHAVAN

GA SHARANGO MARDHA KALEBHARAM YAM

SHOURISCA GOWRICHA SHISHUSSASHEECA

NU SAVITHUM TYAKTA KALEVARODHAH

The letter ‘NU’ indicates that there is poetic exaggeration here also. To adore Lord in the threefold manner half has been left from each of them. The moon has given up half. The Lord holds crescent moon. Uma has also left behind half. Lord is Ardhanareeshwara. What is left behind as half is Shouri. The Shouri has abandoned half of his form which became a part of the idol of God. The onlookers could behold the form of Hari as well as Hara. As in case of the previous Verse here also one could notice a nice alliteration.

We will conclude our discussion on the inscription only after narrating an interesting instant. Poet to enhance the beauty of his devotional Lyric takes it on par with the work of Pravarasena. Not only that, he also does something that. The Thai works in accordance with their meanings he Sanskritises it. Panong Rung is a Thai word. Its meaning is a Fat Mountain. In place of Panong Rung the poet substantiates the word

Sthooladri. He translate the Thai word into Sanskrit and even here one could notice the Sanskrit influence.

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King Narendraditya performed a severe penance. How he did penance is narrated in the inscription with all its details. Being in the mood of Penance in a temple he took to dry leaves and the twigs bearing the red colour and with that he sustained his body –

On a beautiful mountain endowed with many trees and appearing enchanting with the twigs took to penance in a rigorous way just as Shiva had taken to penance in Kailasa Mountain. (Second Parshwa - Lines 18-19)

Here the usage of the word Ramya is nice. It was known as Ramyagiri. Now also that mountain is known as Bureeram. Its Sanskritised Version states Puri Ramya (a beautiful city).

While doing penance, the king also took to Yogic means. He slowly practiced that also. There the poet exaggerates that with that the world may get shattered :-

Having got up in the morning and having practiced Yoga he broke open the doors of Brahma. That God transformed into Karya Atma Yoga (second Parshva – Lines 20-21)

For seven months he took only fruits and leaves. He could even be without food. But the Yogins not to cause harm to the King did not practice fasting.

One who spent seven months by only taking fruits and leaves, Yogins also took to the same so that the King will not be sorrow ridden. (Second Parshva line 22)

Another mamooth Sanskrit inscription of Thai is known as Srichanasha. To illustrate nicely balanced words some verses are quoted here :-

**NETRARCHIRDAGDHA KAMENA
SHANKARENA JITAM DHYUVAM
LOKADAHABHUYAD
BHOVO YE ARDHENDUR
NAMADHWAM HARA DEHARA DHARINEEM
HIMAVAT SUTAM,
AMBA NAVETHI SHASHANKAM
PASHYATHISMA GUHOPIYAM
BHOOBHUJO BHOORAYO BHOOVAN
BHOOTA BHOOTI VIBHUSHUSHANA
SRI BHUJO BHAGADATTADYASCHASAH
TADANVAYE VRUDDAKALASRI
SUNDARA PARAKRAMAHA**

KULAM UDYOTAYAN NASEED**GAGANE CHANDRAMA IVA****(First Parshva Lines 1-9)**

The concluding Verse reminds us of Kalidasa's
Raghuvamsha :-

TADANVAYE SHUDDIMATHI PRAJAYAHA

SHUDDHIMATTARAHA

DILEEPA ITI RAJENDRAHA INDUHU

KSHIRNIDHAVIVA.

To narrate the valour of the king the original version is quoted above. Then there is a reference – His son Sundara Verma had two son. The elder one was Simnha Verma and the younger one was Mangala Verma. This inscription was installed to appease Lord Shiva.

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Among the other long inscriptions are Mang Sema (Seema in Sanskrit) which deserves a special mention. This is being composed in Indravajra and Upajati meters. Having 25 verses and narrates Sri. Jayavarma son of Sri. Rajendra Varma erecting a Linga according to rites at Eswarapura. It is as follows :- The description of the prowess of Sri. Jayavarma over various branches of knowledge and fine arts paves way for the author of the inscription to display his prowess over various branches of

knowledge and fine arts with which his poetic genius reaches its zenith. This would be like a feast to all the poetic connoisseurs . The poet embellishes his inscriptions with various poetic exaggerations. It is as follows:-

Victory should be got by the Shoulder power. Hence they have to fight continuously. Enemies have to be vanquished . That victory longs for peace as it always adores the battle field. Hence it takes resort to the valour of Vishnu. Though Lakshmi is present there as his consort. Thus there are two Sris. One of them is Sri (Lakshmi) the other one is Jayashri (Victory) Jayalakshmi

SADAJOU JATAKALEVA JAYASHRIYAM

ADHISHRIYAM

SHISHRAYA SHANTAYE SHARANGI

SHAURYAM VEERA BHUJARCHITA.

The influence of great poet could be seen then and there. The words, sentences are a part of it either directly or indirectly in a verse form has been collected which make us recollect the statement of Kalidasa. Just as in the 16th Verse “VAMSHAVIDYA VISHUDDHAM” that very word reminds us of the word occurring in Raghuvamsha of Kalidasa. The verse in the inscription is as follows:-

**Shashasa, Shastra Darsham, Yas Trivarga Vapyate
Prajah |**

Samskara Hetavah Tasam Kevalam Guravo Matah||

The resemblance to the Verse of Raghuvamsha is :-

**Prajanam Vinayadhanat Rakshanad Bharanadapi |
Sa Pita Pitarah Tasam Kevalam Janma Hetavaha ||**

The verse in the inscription is :-

**Asseet Sri Jayavarmethi Yaha Sri Rajendravarmanaha
Rajadharmam Manusoonuh Induh Somanvayo
Ambare**

Reminds us of the Verse from Raghuvamsha. :-

**Tadanvaye Shuddhi Mati
Prasuthaha Shuddhimattarah |
Dileepa iti Rajenduh
Induh Kshiranidhaviva||**

Similarly it reminds us of the saying in one place of
Dammuns the Rajaguru of Saraswathi:-

Vamshavidya Vishuddhayam Yam

Brahma Kshratam Kusheshaya |

Saraswathicha Shishraya

Sthirameka Sameshrayam || (Verse 16)

In the Words of the great poet are :-

Yatra Dvayam Sreesha Saraswathi Cheti

In the above quoted Verse occurring in the inscription, the
word “Brahmakshatram” makes us remember the
statement of the Upanishad :-

Yatra Brahma Ca Kshatram Ca |

Ubhe Bhavata Odanah || (Vajasaneyi Samhita. 20.25)

Thus the statement of the Traditional works naturally
finds place in modern works. If we examine them from
that point, then they will be remembered by us. With the
arrival of the right moment they would automatically
manifest themselves. I have followed this method many a
time. The poetic Connoisseurs have collected it from my
works.

I am going to present only one example for the fear of
elaboration. Hanuman while fighting with the demon
Maiyaraba in Ramakirti Mahakvayam states:-

Patalarajena Digantarala

Vishranti Mad Vishruta Keerti Bhaja|

Kapir Niyuddhe Hata Ityayam may
Maboot Parivadana Vavataraha || (14.54)

Here the fourth line in the above Verse is same as the fourth line of the following Verse of Raghuvamsha.

Gurvarthamarthee Srutaparadrushva
Guroh Sakashad Anavapya Kamam |
Gato Vadanyantara Mityayam me
Mabooth Parivadana Vavatarah ||(5.24)

The writer of the inscription has not only prowess over poetry, but he has the same prowess in Grammar. Pumvadbhava is a well known technical word in Grammar. The inscription writer makes use of that. Let it be a prime vrutti in Grammar. In a compound the words ending with Anang take to Pumvadbhava to complete. It is also used in the sense of Maculine. The illustration for that is Roopavad Bharya. Chitragu is another example. Chitragauh. Yasya is the way of declining the compound. Here Chitra is a feminine word becomes masculine as Chitra. Even regarding Maharaja, there is masculine. But it is different from the Pumvadbhava of Grammar. In the case of a king, riches take to masculine. Srih is a feminine. If it is embedded in the king, then it becomes a masculine. The Pumvadbhava is as follows:-

**Pumvadbhavash Sriyassastre Mukhya Vrutti Bhavedeha|
Yat Kirti Vishnuvad Vyapta Triloki Vishramam Gatah||
(Verse 12 from the inscription).**

In the latter half of the Verse the fame of the king has been compared to that of the Lord Vishnu taking three steps in the incarnation of Vamana. This Simili is highly befitting.

The Grammatical prowess of the person who composed the inscription is evident from the following verse:-

**Yam Prapya Rajashabodo Abhoot Charitartho
Gunadibhih |
Ditthadivat Paresham Tu Nirgunanam Yadrucchya||**

It means - Having adored which king the word Raja got justified as the word Raja is etymologically derived as “**Rajate Deepyati Gunadibhih Iti Raja**” . The other kings though being devoid of the divine qualities, still, they get the appellation of a king. Regarding them the word Raja is just a mockery. It seems that it is in accordance with the words of revered Patanjali the author of Mahabhashya when the author wrote that inscription. According to him there are four kinds of words - Words based on lineage, those based on qualities, those based on action and those based on Chance factor.

In the word Shiksheyet Shilpakarmini from the aphorism Shacchoti (8.4.63) it gets Chatvamaneeeti Vachyam from the Vartika the letter Sha in the word Shilpeti gets used in the sense of Cha in the word Grasadi Parvativasam” From the aphorism “Kaladwanoratyanta Samyoge (2.3.5) the second case affix is made use of and other words like Alapsata , Vivakshitaha, Atishtipat proves the Grammatical prowess of the person who wrote the inscription.

Now I want to say something about the Damoonas. In the inscription it is stated that it is the name of the teacher of the king Mahendra :-

Tasya Bhoobhrud Mahendrasya |
Gururaseed Damoonasaha ||

The name at the outset, appears rather strange. He excelled in all the fine arts, qualities and different branches of learning. At first it appears that it is not a Sanskrit word. But if we examine it, we were to know that Yaska has used three words Damoona, Jatya, Atnaka wherein the very first word is Damoona. It is used as the first case affix singular. Its form of Pratipadika can become as Damoonas. Hence Damoonas is a Vedic word used in the inscription with A or it could be used in two ways both as ending with A or not ending with A.

Damoonas had also written a Play according to the inscription which delighted the minds of the Scholars of natives as well as those of Aliens. The word "Rasaiah" indicates that the play consisted of many sentiments. Those sentiments might have meant different meanings. The word Artha is used in the sense of use also. It could have different uses which could be in keeping with the plot and sentiment being made use of in the play. The sentiments such as Erotic, Heroic, Pathos, and others would delight the Connoisseurs. To justify this what has been written in the inscription we have a nice Alliteration.

Swadesha Paradeshiya Manasvi Manasam Truption (Verse 20). Not only the poet is in adept in alliteration but even in the usage of Metaphor. He has interpreted poor, needy and sorrow-ridden as fire. Charity would help them just as water would put out fire. The mercy and compassion of the interceptor of the king Damoonas is like the rain being poured from the cloud known as Pushkaravartaka -

It is not an ordinary cloud. It is such a cloud which gets delight from charity:-

**Yo Dina Duhkha Daridrya Anala Uddipinarthinah |
Karunya Pushkaravarto Anandayad Danavrustibhih ||**

The compassion of Pushkaravartaka has been superimposed on the compassion of Damoonas. As Kalidasa states :-

**Jatam Vamshe Bhuvana Vidite Pushkara
Vartakanam**

The inscription is also significant even from historical angle. It carries the mention of Aryavarta :-

**Traividye Arya Vipraiah Yat Sadma
Samprapya Bhootaye |
Vedantha Vidya Gostibhih
Aryavarta Iti Sthitam ||**

The word “Yasya” indicates the Damoonas. “Bhootaye” indicates the world as well as oneself. (for the auspicious things). The Trividya indicates one who is an adept in the three Vedas viz:- Rig, Yajus and Sama. The Brahmins of reverence were well versed in Vedic lore. Hence it might have been known as Aryavarta.

With this we may infer that in the earlier centuries the revered Brahmins might have gone to South East Asian Countries. Generally many are of the opinion that Indians might have gone there from the Southern region of Kalinga. Though they were expatriated, still they had passion towards their mother land. It is but natural. Even now the Indians go abroad and settle there, still they remember their mother land. Some centuries ago the

Christians got divided into two. One of them were Catholics the followers of the tradition and others were Protestants, as they protested against the tradition. Protestants who were disgusted with the humiliating nature of the Catholics, went to America and made their home there. There they made the land cultivable and built some cities. Those who had gone from England were known as Yark or Jersey. When they formulated the new cities they also came to be known as Yark and Jersies. The difference is only this much. They added the word new and a prefix just as “New York”, “New Jersey” and so on.

The Vedic Scholars who had total mastery over Vedic lore may delight people even abroad with the Vedic prowess in keeping with their love for their motherland and love towards the Vedic tradition.

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Another inscription which deserves mention among the long inscriptions is a Prasada inscription. It is found in a place called Prasada Insurin. Hence it is known as Prasada inscription. In all the four sides of the pillar there are inscriptions, to the first side we have 24 Lines and 12 Verses. Every line has half of the Verse. In the second side also, the same 24 Lines and 12 Verses. The same is true of the third side also. In the fourth side there are 26

Lines and 13 Verses. Put together there are 98 Lines and 49 Verses. In these lines we have the narration of the Physical and mental diseases faced by the King Jayavarma the son of Dharmendra Varma and the establishment of Hospital to cure his diseases. To take out the diseases from the people, he had kept the children of Surya Virochana and Chandra Virochana. Along with the hospital he had also constructed a Buddhist temple. There he had erected the statue of Buddha as a Doctor. From this angle Buddha is indeed Physician of the Physicians. From this angle the writer of the inscription offers his respects to Buddha at the commencement of the institution:-

**Bhaishajya Guruvyadya Prabha Javinam Name |
Kshema Rogyani Jayante Yena (Tan) Namapi
Shrunvatam || (First Parshva lines 3 to 4)**

Not only the establishment of the Hospital was done by the King but all the necessities for its preparation were also done. There was no caste distinction in that hospital. For all the four castes the treatment was given there. As pointed out already, there were two physicians, one of them was male doctor and two female doctors. They had to live with them. Two finance officers were men. Their duty was to protect the costly medicine and distribute medicine. Those who used to give them ingredients like wood and pulses (rice) two were in charge of it. Two were employed as cooks. To make the patients drink water

or their people to wash their legs and hands two were employed. (The inscription states) **“Pathododakadayinou”**. Here the rendering is lost either due to the author of the inscription mistake or due to the dilapidation with the passage of time. In the word Pathododakadayinou the word Udakadayinou is a correct rendering. Pathoda is not clear. Here, certainly there is something missing. I could not bring out the correct form of it even after a lot of struggle. Two were employed to collect flowers and Darbha Grass. Two were Superintendents, two were incharge of Sacrifices, two were Stenographers to narrate the present condition of the parents for writing inscriptions. Two were employed to get them writing material, two were there for cooking purpose. To look after the hospital 14 were employed. Thus put together 24 of them were entrusted the responsibility of looking after the hospital. Two women were employed to separate the rice from the Chaff, 8 women to collect them, thus in toto 98 were employed by the king. Everyday one bowl of rice was offered to God and the residue to be given to the patients in that hospital. The mass of paddy every year the king had to take out from the Granules. During the time of the full moon day of the Chaitra month on the day of the performing the death ceremonies, or when the sun takes to the northern hemisphere. It was the responsibility of the hospital to look after the medicine, the patients and their attendants and

servants. That also the king did. It is as follows:- (p.p. 116-117).

Excepting the two verses in the fourth side of the inscription the distribution of medicine is repeated from the earlier passage. Two priests, astrologer, astronomer, their description could be noticed. For their future death's consequences also the king made arrangement. For them, every year on behalf of the king rice of 12 bags, curds of 3 bowls were given.

The king Kamburajasimha was repeatedly made desirous of charity from him used to ask – Whatever good deeds I have done, that you have to protect it. Do not be under the impression that it is yours. People cultivate your mind in such a way that it is for you. One who protects it would incur excellent fruits. The Minister incharge of royal grains should be entrusted with this responsibility also. Those who have entered this hospital if they have not committed any faults, they should be pardoned. Those who harm animals should be punished. It means this – Hospital is constructed by the king for the well being of the people. Even after staying there, if they involve in harming animals they are definitely to be punished. A king who has thirst for money instead of well being of his subjects if he talks in an instigating way, if they protect my hospital they would enter the city of emancipation. There they would get the company of beautiful maidens and become splendorous.

Having discussed another long inscription I want to conclude the description of Sanskrit inscriptions of Thailand. Other than this, there is one more in the work. Only a pointer in that direction is narrated here. Being inspired with this, let them go to the work on “Sanskrit Inscriptions of Thailand” is there in my mind.

The other inscription which I want to take up as topic for discussion is Panom Rung Inscription. It consists of 49 Verses in different meters. The tenth and the thirtythird are not readable. Twentyfive verses of this inscriptions are in Vasanthatilaka Meter, Ninteen are in Upajati Meter, Three in Malini, two in Indra Vajra and one each in Arya and Anustup.

King Hiranyavarna had erected this inscription when he was 20. (In the inscription it was mentioned as son of Hiranya). The establishment of the idol is worth describing. In the form of Preface, the first 56 verses consists of the Glory of the King Naredraditya. Then in the 57th Verse, Hiranya's father erecting the idol, in the 58 Verse the narration pertains to the King in his young age of 15 getting mastery over the third and the 5th Chapters of Mahabhashya, in the 59th Verse the Scholarship of the king and the Memory like an Elephant is narrated. This inscription like the Prasad Panom Rung and is divided into four parts. In the first three parts there is a Pushpika which reads thus - Thus Sundarapatala gets completed, thus Sauvira patala

gets completed, thus Sarvavidyabhyasa patala gets completed and so on. The fourth part is broken a little. Pushipika might have been there also, but now it is not available.

The writer of the inscription must be proficient in his work as could be evinced from the Verses themselves. While narrating the good qualities of the king Narendraditya the writer of the inscription must have got ample scope. It abounds with different sentiments like heroic and the figures of speech having the beauty of both word and meaning like Anuprasa, Yamaka, Utpreksha and so on. In some places the effort put in by the poet could also be noticed. But still, if we view it as a whole, the poetic beauty vividly comes out. The usage of the different meters in the inscriptions like Malini, Vasantha Tilaka, Upajathi amply displays poet's command over various meters.

Even in India the poets of recent times had a flare to display their Scholarship where their lofty imagination could be noticed. Even in this inscription there are such passages. To get the poet's perspective, I have struggled many a time. Still I do not feel bad about it. When the water comes out from the well after digging, one forgets the strain of digging. With the emergence of water he will be delighted. My plight was also like that.

Now to cause delight to the Scholars I am quoting a Verse having poetic exaggeration :-

Bharteshwarobhud Divi Bhootasanghe

Bhoomyudhbhavo Yo Yamabhoota Bharta |

Tena Dhruvam Dhoorjati Nonu Poorvath

Tatodhikam Yam Bhajathe Sma Bhootah ||(Verse 45)

It means - Divi means in the Heaven, Bhoota Sange means amidst the Ganas. Eswara is Shiva. Bhoota bhoot – become its head. Bhoomyudbhavah – that which emerged from the Earth. (Narendraditya). Yamabhoota Bhanta – became the lord of the beings who were in the control of Yama. This is the main reason for the poetic exaggeration.

(2) Gruhe Gruhe Dhvanta Ghane Dhiya Yo

Rashmi Pratanam Vitatana Tishtan |

Aditya Namnaiva Samanamano

Bhanurgruhadhvanta Jitau Na Tasya || (Verse 46)

It means – That (Narendraditya) Dhvantaghane – being in dense darkness gave light to everyone with his knowledge. The Bhanu word indicating the sun is on par with Narendraditya. He could dispel darkness with the light. Due to dense darkness it becomes difficult to enter the cave.

The first 44 Verses of this inscription is on par with Prasad Panom Rung inscription already mentioned. Only difference is in the subject matter. The former inscription is about Indradola, the mother of the King Narendraditya and offering made to the temple of Bhadreshwara. There is difference even in Patala and Pushpika. The Pushpika of already disused inscription is :-

Like this Sundara Patala ends.

Like this Sarvavidyabhyasa Patala ends.

Like this Vidyasiddhiyoga Patala ends.

The Pushpika in the present inscription is:-

Like this Sundara Patala ends.

Like this Suvirya Patala ends.

Like this Saravidyabhyasa Patala ends.

In the inscription discussed earlier it is mentioned that King Narendraditya and Hiranya had learnt Mahabhashya. This inscription also repeats it. King Narendraditya is an adept in word and sense is made clear in the commentary. Hiranya had mastered the third and sixth chapter of Mahabhashya is also indicated.

Why 3rd and 6th is the question here? What is its significance? Who can give the answer to it now?.

It seems that the writer of both the inscriptions are one and the same person. What is narrated about Narendraditya in the first inscription is also reproduced in the present one. As it requires the narration of Narendraditya here also.

Another inscription which is neither too long nor too short is that of Vatsemang inscription. On the one side there are ten Verses and on the other side only one Verse. Due to its many mistakes, it had to be corrected and even then the metrical incorrectness saddens the mind. I will quote first two verses to enjoy its beauty:-

**Visaranya Kertya Naya Vinaya Sruta Shama Kshama
 Dharya Tyaga Dyuti Mati Daydya Kshaya Bhuba |
 Param Yashasa Akranta Bhuvana Kubhujam Keerti Visara
 Mayukhastaranam Sharadi Tuhinamshoriva Rucha ||
 Gunam Adharah Tuhina Giri Kuta Adhikarucha
 Gunadhyanam Pumsamapi Jayati Yastunga Yashasham |
 Maninam Bhoorinam Durita Vhitudanviva Mahan
 Mani Jyoti Lekha Valayi Shirasa Chapi Phaninam ||**

**(1) Yah Kamini Nikara Nischala Manastho
 Apisthapumarhatihru di Sma Mahakavinam |
 Dooti Vara Samabala Kavita Ruchisha
 Shakta Vinetumubhayatra Yatatangam || (Verse 13)**

It means one though being constantly in the mind of lovers, nobody can take out the thoughts of them from his mind. It is only possible for the fickle and can reside on the mind of the great poets. There is a seeming contradiction here. How can

they reside in the hearts of great poets? The reason is for a king his servant is poetry, the form of poetry and the servant are common to him. That is the body of the king. Beauty and servant are common. That body of the king remains in the mind of the lovelorn ones as well as in the hearts of great poets. How can that strength be? That itself is great. That is the greatness of the servant who can make the impossible things possible. A servant can pass on the message from one to the other. That servant is great as he can pass on the message to different people at the same time as to that of the mind of the lovelorn one as well as the king. Poetry and beauty are residing in one and only one place. So, though they are two they are one. Hence the word Dooti is used in singular.

(2) Bhujadwayam, Nirjita Vairi Vrundam

Drustva Ardha Bhagam Druta Varma Yuktam |

Yasyasma Dehardha Girindhra Randhra

Niryata Bhojindra Vibham Bibharti || (Verse 22)

It means- One who has fathomed the host of foes, Drutavarma, one whose two shoulders could not hold on to that when the two shoulders are visible. Then we come to know that the body of the king is on par with that of the mountain. His shoulders appear as though from an anthill, two serpents have emerged.

(3) **Ramye Girau Ramya Giri Pratite**
Nana Drumaiah Pelava Pallavagraih|
Vratam Chakara Aruna Dhamabhiryah
Kailasa Shailey Girisho Yatha Prak ||(Verse 42)

It means – in a well known beautiful mountain endowed with red coloured gentle leaves abounding in various trees – here the poet has failed. Here, what he wants to say that he has not said properly. – He should have told many trees abounded with the red leaves just as Shiva had done in Kailasa Mountain before. The Simili here seems to remind us a story from Puranas.

Now I am dealing with another subject matter having concluded this here itself.

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EPISODES PERTAINING TO THE PRINCESS OF THAILAND

It is a known fact that I have taught the Princess of Thailand. Naturally people would be curious about it. They ask me many questions. How was your experience in teaching the Princess, what was your experience there, how did the Princess get interest in learning Sanskrit, how much has she learnt, did I teach her in the place or was she coming to any

University, is any other person in Royal family has interest in learning Sanskrit? I will answer those questions to the best of my ability.

There is a long tradition of Sanskrit learning in Thai Royal family. A king by name, Mankut who is also known as Rama the sixth, was a great scholar in Sanskrit. He had put in great effort to search for the original Rama Story. According to him Ravana Vadha is the original source which is known as Bhatti Kavya in the world. There is also Hanumannataka. That king had translated Kalidasa's Abihijnana Shakuntala, Sri Harsha's Ratnavali, some episodes of Ramayana and Mahabharatha into Thai Language. He had a huge collection of Sanskrit works which in due course he gave it to the National Museum. He was responsible for many Thai cities with Sanskrit names.

The elder brother of the present king died very early. Unable to bear that sorrow the grand mother of the present Princess went to Switzerland. She stayed there for some time. There she came into contact with some Sanskrit Scholar of that Country. Then she learnt Sanskrit. Whatever names she had written in Devanagari Script legibly, I have got a Xerox copy of it. Just to illustrate the Queen mother's knowledge of Devanagari Script one could see in the following pages.

With the above remarks, one can note that in the Royalty of Thai, they had a tradition of learning Sanskrit. Due to that impact the present Princess also started learning Sanskrit. A Sanskrit teacher was required to teach Sanskrit to her. They contacted the Indian government. The Government of India selected me. This is the reason behind my going to Thailand has been highlighted by me in the first part of my Autobiography. Like any other student, the Princess used to come to Chulalong University to learn Sanskrit. I did not go to the Royal Palace to teach her. The Senate Hall of the University was transformed as Class Room for her. A black board was kept on a stand to teach her. Chalk was kept below that. I could use that chalk to write it on the blackboard. Duster was also kept there to rub and to rewrite on the blackboard.

May be the Princess may not grasp my pronunciation as I am an Indian and hence I asked some one to write it in Devanagari as well as in Roman Script. In Thailand, the classes go on for two hours continuously. I had to teach for two hours.

Security arrangement was also made for the princess when she was learning. The police used to watch from outside. The other close associates and servants of the Princess also used to be with her.

One of the Security Guards was recording everything in a taperecorder. The other close associates of the Princess also used to Record.

One of the Security Guards was continuously recording with a taperecorder in the classroom. Whatever I used to teach and talk all that he used to record. As the Princess had to listen to it again and again she could learn properly. If one listens only once, then doubts may arise.

Another student also learnt along with the Princess. His name is Prapod Assavavirulhaken. Having passed post-graduation from Chulalong University he obtained Ph.D., from Pennysilvania University of USA. Then he was appointed as Professor in the Department of Eastern Languages in Chulalong University. With the passage of time he also became the Head of the Department and also the Dean of the Faculty of Arts, now he has retired.

The year in which I started working in Chulalong University, that very year, the King of Thailand attained 50 years and the festivities went on for many days. As the princess had to accompany to those festivities, she had to miss some classes. But the class would go on. As the whole thing was recorded though not being physically present the Princess still could listen to the teaching.

It is a tradition that whenever the Royal family visits other countries those native Royal families should be hosts to them. It

means people of the same status should be present and accompany them. Once the King of Iran came to Thailand with his family. He had two daughters. According to tradition the Princess of Thailand had to accompany them in matters of Lunch and others. Hence she could not be present in the class. At that time, the taperecorder was her aid to learn.

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The people of Thailand are of the unanimous opinion that the Princess has a very sharp intellect. I will also subscribe to that view with my own experience. The day on which the Princess had to take the examination, she reached the Uninversity at 8 in the morning. University authorities had informed me that I should also be present there. The Princess wanted to clarify some doubts. Either due to not being present for that particular class or due to the subtlety of the subject matter she could not get clarity over some things. She wanted to clarify those things. She presented those issues one by one and I clarified it in the same order. Thus this question and answer session went on continuously for 5 hours, till 1 in the afternoon. Her Principal Secretary told her at one 'O' Clock that two 'O' clock is the time of the examination. It is already one'O' clock. Only one hour is left for the exam. You have to take food. A little time is required for rest. Please conclude your discussions

here. Having heard her words, the Princess addressed as though she had got up from her sleep, as though descended from Heaven to earth concluded her discussion and followed her. She had her food, a little rest and entered the exam hall. The duration of the exam was for 2 hours. When she completed her answers, the answer booklet was handed over to me for valuation by the authorities. When I looked into her answer, I was amazed and dumb founded, unable to decide whether it was a dream or a delusion or a mental incongruity. Whatever questions she had raised, a little while ago and my clarifications not only in the content, even she had reproduced 80 % of the words. Then suddenly the following words came out from my mouth – Oh Princess! You are really extraordinary, your memory is amazing. In the discussions which had taken place for five hours, different words do flash forth. To remember once heard words was not easy even to our traditional scholars of yore. This gets substantiated from the following Verse:-

Vararuchi could reproduce the words of his preceptor by listening to him once. Vyadi could reproduce after listening twice. Indradatta could reproduce after listening thrice.

Another episode pertaining to the Princess also comes to my mind now, that also I want to narrate here. As a preamble to it, first I want to narrate something else. There is Max Muller Bhavan in Kasturba Gandhi Marg of New Delhi being run by

Germans. They also teach German Language there along with other activities. A scholar from Germany by name Iklar had come from Germany. He was also a Sanskritist. He had translated my work **“Sharmanyadeshah Sutaram Vibhati”** into German to which I have made mention in the first part of my Autobiography. Once when I was traveling in Germany I got his acquaintance in the city of Berlin. His wife was also a Sanskritist and an adept in Indian Studies. When he was appointed in Max Muller Bhavan he came to see me with his wife. With the passage of time my friendship had also grown. Every week we used to meet either in his house or in my house. Once even after the passage of two weeks he did not come to my residence. To know the reason for his not coming, out of curiosity I went to his house. Having seen the name board of someone else, I was surprised. Still I rang the bell. Having heard the bell some lady came out. She asked me as to who I was and whom I wanted to meet. I told her that I want to meet Professor Iklar. She said – There is nobody here by that name. I told her that this was his house with little anguish. He might have lived here earlier but now we live here. With a surprise I came away thinking as to how that was possible. Then it occurred to me if Iklar has changed his residence, why he did not inform me? Our friendship was deep. Let it be so.

One day I saw Smt. Joshi who was also teaching German in Max Muller Bhavan. I asked the colleague of Iklar in

Connaught place - Has Iklar changed his residence? When I went to his former residence I saw some other board. I conversed with some lady there and returned thinking that he no longer lives there. Having heard that Mrs. Joshi said – Don't you know what happened to Iklar? I said no. Then she started narrating as follows:-

You know that the Germans are timebound. They cannot tolerate the transgression of time.

In the class of Iklar there was a Girl who came from an extraordinary family. She used to come late to the Class. The German Scholars while teaching would be so engrossed in teaching and appear as though they are meditating. They will not excuse those who come late to the class, once they close the door and involve themselves in teaching. That girl used to come late 10 minutes, sometimes and 15 minutes sometime. One day she entered half an hour late. Having seen her Iklar said – **Discipline makes a nation great.** Having heard that, the entire class laughed. Being totally ashamed, without a word she sat in her seat. The lesson continued as earlier.

The next day Iklar got a message from the Ministry that he has to return to his country. He had no time either to meet people or to talk to them. He had no time even to pack his belongings. Somehow he packed his belongings and set out to his country. While studying, that student did not say anything,

she kept silent, but due to her anger as she was pointed out in her class, she sent out her teacher from the country itself.

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Now an incident pertaining to the Princess:-

Having come to Thailand, I had to prepare the Text Book for Post-graduate Students. As Sanskrit is not a Language of Thailand, they will have no background of Sanskrit. I had to introduce some elements of that also. Keeping all this in mind, I made some selections – Selection of Sanskrit Kavyas, Selection from Sanskrit Dramas as well as Selection from Prose. While selecting from Sanskrit Dramas, I included portions from Swapna Vasavadatta, Abhijnana Shakuntala and Mricchakatika. I also included some portion from Mudra Rakshasha as it has a pride of place among Sanskrit Dramas. It is the only one of its kind in the entire Sanskrit dramaturgy wherein there is no female character, only excepting the execution of Chandanadasa. Otherwise, the play is absorbing with the plots and counter plots between the two able ministeres Chanakya and Amatya Rakshasa. As it is a unique play, some portion of it had to be included in the collection and without that the Sanskrit dramaturgy would be incomplete.’

Though in the classroom I had to teach only a portion, still to make them understand in the proper perspective, I had to build up the entire story. While talking about Mudrarakshasha, I

had to deal with the topic of palace intrigue. Having heard that the Princess was agitated and looked at me. She thought it to be unnatural for a minute. Then, I controlled myself and continued with the lesson.

The next day I got a message from Indian Embassy that the person incharge of the embassy wants to meet me. That message made me anxious. Whatever had happened to Iklar, will it happen to me also? Let what may happen, I went to the Embassy, our conversation was as follows:-

Embassy Incharge – Do you teach here these days?

I – A play by name Mudrarakshasha (to myself) Why this question, what I am teaching

Ebmassy Incharge - Is it written by Kalidasa?

I - (To myself - this is a strange question, whatever Iklar experienced, that I should not experience.) It is in the context of the play that I have made mention to palace intrigue. Let it be so. Oh heart don't beat. It is not by Kalidasa but by Vishakhadatta.

Embassy Incharge – Let it be so. Is it possible to produce that Play? Princess wants to see its production. We have to fulfill her wish. Palace itself can be a Stage. Produce there itself.

I - Verygood.

Embassy Incharge – How it can materialize?

I - In India there are some Drama Troups. Surabharathi in Bhopal, Prachyavani in Calcutta and Samskrita Ranga in Madras. Any one of them could be contacted. But to enact it, many might have to come here. It incurs a lot of expense.

Embassy Incharge – Don't worry about expense. We will manage it. You please contact them. You have to do everything. It is not our cup of tea.

I - I will follow your orders. I will make it a reality. Having come out of the Embassy, I thought indeed the ways of the world are strange. I unnecessarily troubled my mind.

Where are the Indians who do not hesitate to punish their own teacher with full of anger and retaliation and where is this Princess of Thailand who is so full of magnanimity and an incarnation of humility?

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During my days of writing when on the blackboard which was wobbling, I tried to get up and make it right. But the Princess by then had got up from her seat and had set it right. She had at that time forgotten that she was a Princess. She had only thought that she was a student.

In 1976, the Indian Government invited her to visit India. She at that time had insisted that my Teacher Satyavrat Shastry should also be on the Advisory Board. How can an Indian Citizen be on the Advisory board of a foreigner? That freedom

is given only to the Ambassador of India and his wife. This thought bothered the Minister of Foreign Affairs. When they could not arrive at any decision, then Prime Minister is the only Resort and they placed the opinion of the Princess before the Prime Minister. Sri Rajiv Gandhi was the Prime Minister then. He said, on the one hand, we invite the Princess and on the other, how can we not heed to her request? When the Prime Minister decided like that, it reached Thai Members. The Princess toured India for 19 days. I was with her for all those days.

The journey of the Princess commenced with Calcutta. There the Governor of West Bengal Nooral Hussain received her. I was also waiting for her in a Plane. Having seen me, she offered respects to me with her folded hands as though one behaves by seeing a known person.

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During the Journey to Calcutta one should perceive Adhbhuthalaya first. Having seen that one has to go to Ravindra Bharathi University where she had to be honoured. At that time, the Vice-Chancellor of that University was my dear friend and a great Sanskrit Scholar Ramaranjan Mukherjee. He had kept my chair next to that of the Princess. This was a great delight to me. A night Dinner was hosted by the Governor. Excluding me and the Ambassador all others were non-vegetarians. I could not

relish that food which was Vegetarian. It was not good to me also. I developed a disease. It got aggragavated. There was also a Doctor in that Thai Group. He gave me Medicine with which I was relieved of the disease. I was completely alright by next morning.

My illness caused anxiety even to the Princess. The Ambassador of Thailand told me in the morning –Your nature of illness has reached the King of Thailand. In the night, the King through Telephone enquired the Princess regarding the Journey. Then the Princess said every thing is alright except the illness of Satyavrat Shastri.

We reached Patna from Calcutta. There the Government had made our stay in Hotel Ashok. We had to spend the night there. The next morning we had to go to Bodhgaya. All the members of the Counsel came down through the lift. The Princess had to come down all alone after we had descended. Nobody should accompany her was the instruction given by her Security Guards. We were waiting in the Lobby for her arrival. At that time, I saw my German friend Michael Hawn. His unexpected meeting filled me with Joy. When I asked him about his arrival, he told me that he had come to that Hotel for food along with his wife. I have come here with my wife a few days ago to do research on the Chaityas of Buddhists. When he enquired about me I said - The Princess of Thailand has come to India with the Invitation of Indian Government. She is going

to different places. As I am her teacher, I have been accommodated in her Entourage and I go with her. He then asked me – Can I see her and talk to her? I said No. The security people would not allow it. The Princess is a Buddhist. I have done a lot of work with her in that regard. I am enthusiastic to talk to her again he said. Having seen his enthusiasm and my friendship with him I said – There is a plan. When the Princess comes out of the Lift, then the Security people will surround her. I will rush towards her and take you and your Wife to her. As I am her teacher nobody could forbid me. I will seize that opportunity to introduce you to her. Then you can talk to her freely. My plan was successful. Michael Hawn could meet the Princess and he could even talk to her for some time. That caused lot of happiness to Michael Hawn. Seeing her with gratitude and respect he entered the Dining Hall along with the Princess and the residence of the Governor.

64

We had to go to Nalanda from Patna. As plane service was not there we had to travel by Car. According to the custom, the Ambassador had to accompany the Princess in the Car. But as no smoking was allowed, I had to accompany her in the Car. What else could be more dearer to me?. As I will have the company of the Princess for many hours. As she would be addressed as Queen, people used to see me. When I told the

Princess that they had come to welcome her, she felt immensely happy. Having seen the women slapping the cowdung on the wall, the Princess asked me – What are they doing? I said that they would place the round balls of cowdung on the wall, when the cowdung gets dry. Due to heat they use it in the form of Charcoal. The Princess laughed and said that even the cowdung can become the fuel.

We reached Nalanda. Having seen the remnants of the old University which was dilapidated and having had our food we proceeded towards Grudhrakoota Mountain wherein revered Buddha had performed penance. The heresay is that every day he used to ascend and descend that mountain. When we toured that place it was the month of March. It was 2 in the afternoon when we reached the foot of the mountain. The heat was very severe. How can we climb the mountain in that scorching heat the ambassador asked the Princess – Your highness, the heat of the summer is very severe. What Having understood his half spelt statement the Princess said – we are Buddhists. We move about at the feet of revered Buddha. The ambassador could get the clue of the statement of the Princess. If revered Buddha can climb the mountain, we being his followers how can we not do it? Then all of us started climbing the mountain. Being our bodies covered with sweat, breathing heavily we moved onwards cursing ourselves, by taking rest then and there. We climbed the mountain with the passage of time. Though the

hot wind was blowing there. Being gratified that we have reached the abode of Buddha we saw for sometime. Having witnessed the statue of Buddha there for some time, we started to descend that mountain. Having come down, again we offered our respects to the mountain with our folded hands and started moving onwards.

Bodh Gaya was also on the list of our side and we reached there. Having sat under the holy tree we closed our eyes and offered our respects to Buddha. Breeze was gently blowing. Even the leaves used to drop down from the tree. When a leaf fell, one of the admissory Board Members quickly held it thinking that to be the blessing of Buddha. He placed the leaf in his Diary or book immediately. As this is a leaf from the Bodhi tree under which revered Buddha did penance and is an object of worship for the people and my mind was filled with that faith.

From Bodhgaya we went to Saranath and Varanasi. Then we reached Khajuaraho whose temples are well known for their architectural splendour. Then we reached Delhi. Delhi University gave honorary D.Lit. to the Princess. As my house was close to Delhi University, I requested Princess to come to my house on her way to University. I also told her that I have a huge collection of books and she would like it. I also told her that she could see my father Pandit Charudev Shastry well known as Modern Panini and had dedicated his entire life to worship Sabdabrahman. She immediately agreed to my request.

As the visit to my house was not in the original schedule, the government had to prepare for it which they did. Throughout Roopnagar was full of police. Everywhere the news spread that the Princess of Thailand would come to my Residence. Who is this Satyavrat Shastri whose house the Princess is coming. He is not known as a Politician, he is not even a high Officer, like this people were full of curiosity regarding me. One of them having totally decorated himself asked me – How did you get your acquaintance with the Princess? I smilingly said – it is such that people you cannot comprehend. He retorted back and interrogated – what is the relation which I cannot comprehend? I told him that it was beyond his intellectual comprehension. Again I repeated the same statement when he insisted time and again I told him that she is my student. I have taught her Sanskrit in Bangkok. She has high regard towards me. Ours is a teacher-taught relation. This is the relation which brought her here. My statement aroused Satvik feelings in him. He said – How do you say that I cannot understand this relation? We have also studied under our preceptor and display high regard towards him.

The Princess came to my house. The Indian Ambassador was also with her. I showed her my huge collection of Books. It was divided subject wise. Books pertaining to Vedic literature, to Puranic literature and so on. Books pertaining to Grammar were so huge and one shelf was not enough to hold all

of them together. Hence a second shelf was required. When I showed her the second shelf, having shown her the first shelf. I told her, **Grammar continues**. Having heard that the Princess and the Ambassador both laughed. We immediately started towards Delhi University so that the programme of the Univesity should not get delayed.

During the night the Vice-President had hosted lunch at Hyderabad House in honour of her Royal Highness. All of us reached there.

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The next day we reached Srinagar, the Capital of Jammu and Kashmir. In the Delhi Airport, the huge cut outs of the picture of the Princess was put up. Having seen that the members of the Governing Council loudly shouted “Roopam Roopam”, just to draw her attention. What is known as Photo in English that is known as Roopam in Thai. I do not think any other word would be more suited for Photo. We in our usage always use the word Photo for convenience by the word painting would be a better word. Roopa is a befitting word for Photo. Photo means reflection. Hence that would be the best suited word. We even have a scriptural authority in support of it. — “Roopam Roopam Prathi Roopo Babhoova”. Thai people excel us in using the right word.

In a beautiful place with enchanting surrounding our stay was arranged. Right in front of that was the Dal Lake which was charming with its blue waters. Somehow during the night I had a sleep disturbance and I really do not know the cause for it. Having got up from the bed I started writing something, I opened the door of my room. The light was coming out. It was 2 or 3 'O' clock in the night. At the same time the princess also had sleep disturbance. Having come out of her room she saw a streak of light coming out. Out of curiosity as to who is doing what at this hour she came out and peeped in. Having seen me there she asked me as to what I was doing? I told her that I am writing poetry. At this hour? She surprisingly enquired. When I had sleep disruption and then I could not get sleep even with an effort, I thought how I could spend time usefully? I will write poetry on the beauty of this Dal Lake. I had forgotten this episode. But in a Sanskrit conference in Bangkok the princess narrated it. She said – Satyavrat Shastry is like this who writes poetry even in the midnight.

All the members of the Governing Body thoroughly enjoyed the worthwhile places of Srinagar viz:- Shali Chashma, Shalimarg Bagh and so on. But I stayed indoor in my room due to work pressure.

We had to go to Aurangabad via Ajanta Caves from Srinagar. We went and saw the caves. During our visit to the caves accidentally the Prince of Japan met Princess of Thailand. He had also come to see Ajanta Caves. They also conversed for some time. To witness the paintings and sculptures of Ajanta Caves, not only Indians but even foreigners come. The paintings attract them. To explain the significance of those paintings Government of India had deputed some Archeologists as incharge. He explained all the writings which were below the paintings to the Princess. Having pointed out to one of the paintings the explanation followed like this – A demon started moving in the sky. He had to cross over a mountain and so on. It is far away from Aurangabad. It requires two and half hours to reach there. I was sitting next to the Princess in a chair. Thus I could talk to her easily. At that time the Princess told me whether I remember what the Archelogsists had said, that some Demon was going in the sky and transgressed the mountain. I told her that it was incomplete and faulty. The incident there is as follows – Once Ravana had to go somewhere. There was no other path except the arial path. But he had to cross over Kailasa Mountain on the way. When Ravana in the aerial path tried to transgress that mountain, he was forbidden by the Nandi the Vehicle of Shiva because Lord Shiva lives there with Parvathi. Not heeding to those words he tried to transcend the

mountain. Even then the Nandi stopped him. Even for the third time it did the same. It wanted him not to do so. Then Ravana angrily said – Why are you saying Kailasa Kailasa? I will lift the mountain itself. Having said so, he held the mountain with his 20 hands with which the mountain was shaken. Worried Parvathi asked Shiva as to what it was? The Lord said – He is a child and it is his childish prattle. Stay calm. Everything would be alright in a minute. Having said so, the Lord with his right leg finger pulled the mountain and it became alright. But with that the shoulders of Ravana got cut. He shrieked aloud. Having heard that the Princess said - “Oh revered Sir, Ravana had 10 faces and when he shrieked with 10 faces, how many Ravana might have emerged? Both of us laughed loudly. Then I narrated the further story. When Ravana lifted the mountain his hand got stuck. He thought that without the grace of God he cannot release his hand and started praying to Shiva. At that time he uttered a hymn which has come to be known as a Ravana Hymn. Composed in Panchachamara Meter and being resplendent with Alliteration and Yamaka, figures of speech with a beautiful rhyme scheme that hymn catches our attention. Some of those verses were in my memory. I thought of reciting those verses to the princess. When I enquired her she said please recite it for me. When I presented it in a rhythmic way the princess said as though she had gone to some other world. –

It has a nicely balanced words. You presented it in a musical way. The verses which I recited were as follows:-

**Jata Kataha Sambhrama Bhraman Nilimpa Nirjhari
Vilolaveechi Vallari Viraja Mana Moordhani |
Dhagad Dhagad Dhagad Jwala Lalata Patta Pavake
Kishora Chandrashekare Rathihi Prathikshnam mama ||**

**Praphulla Neela Pankaja Prachandakali Macchata
Vidambi Kanta Kandhara, Ruchi Prabandha Kandharam |
Smaracchidam Puracchidam Bhavacchidam
Makhacchadam Gajacchida Andhakacchidam
Tamandhikacchidam Bhaje |**

**Akharva Sarva Mangala Kala Kadamba Manjari
Rasaprahava Madhuri Vijrumbhamana Madhuvratam |
Smarantakam Purantakam Bhavantakam Makhantam
Gajandhakandhakantakam Tamantakantakam Bhaje ||**

By listening to this Hymn, Shiva released Ravana with which the latter was released from misery.

Having listened to this story the Princess expounded thus :-
Was Ravana a devotee of Shiva? Yes, said I. Then why did he take resort to Cruel means? Before I could answer, she said – He is a demon. He cannot be included under the virtuous.

Thus being involved in scriptural discussion, the time passed by. We reached Bangalore. There excepting me an Indian, all the Thai People went to the factory of Hindustan Aeronautics Limited to see how an Aeroplane is manufactured. Indians are forbidden from entering it. Government had made this rule.

Then we went to Mysore. We also saw historical places on our way.

There is a lot to be seen in our country. 19 days passed by as minutes. The return journey of the Princess was fast approaching. In one of our conversations I told the princess – your highness has seen many things in this travels. Still, many needs to be seen. In your next trip you should see Utkal. The word Utkal is derived from Ut Krusta Kala – meaning that which excels in fine arts. Kala means art. Having heard that she said. You have also mentioned it earlier as Chandrakala. I said yes. Oh what a sharp intellect the princess possesses I said. Even the Indian students may not have such observation.

We reached Calcutta from Bangalore. The academic council along with the Princess had to return to Thailand. Just as Union is for happiness, separation is for sorrow. One has to encounter both the Union and the separation. It is said – Just as the logs of wood come together in the ocean and separate, so are the contact and separation of people.

While getting into the Plane by seeing me the Princess looked lackluster and unable to face her separation, tears rolled down from my eyes. I wished and prayed to God Shiva for her long life and health.

67

It is in the nature of the Princess that whenever she is on a tour either within the country or outside she would always carry three things. The first one is Camera, the second one is a Pen and the third one is Diary. Whatever she sees or hears that she would make a short note. She did the same even in her Indian tour. Having gone to her country all that she brought out in the form of a book along with photograph both in Thai Language and in English. She had divided the book according to chronological dates.

Having come from Calcutta to Delhi I engrossed myself in my work.

When in 1979 I completed my work in Chulalong University and commenced my work in Delhi, till 1988 no Indian was appointed as Visiting Professor to Thailand, though being told repeatedly by the Embassy.

Just before some months of my tenure in Chulalong University, I came to Delhi to see my father. Then my father told me – you have toured abroad for so long. Now you live in your own country. With that I inferred that my father wants my

Company now. It is quite natural that his only son should be with him when he had grown old. Hence I informed the embassy even before the lapse of my tenure days. I cannot live long in Thailand. I have to go back to my Country. The ambassador did not like it. He thought that as long as I stay there it would be good to India. He persuaded me for staying long but he could not change my decision. He with the intention that I may change my decision with the pressure from the University Authorities entrusted the work to Shroff, the Advisor to the Minister. Before he could contact me, my then Head of the Department and the Chairman of Indian Studies Visuddha Busyakula told that I could complete the wishes of my father. When Shroff appointed Busyakula and persuaded me to change my decision of going to India he said – Oh revered one! We are from Asaian continent. The rason that the Professor has mentioned for he going back is as valid for us as for him. The Scripture says that **“Father is grater than the teacher”**. When he could not be successful even from the University behalf, then with no other alterantive my return journey was approved by the ambassador.

68

After I returned to India the Sanskrit Department of Chulalung University became weak. Only a few students opted for Sanskrit. Though it had just started in Shilpakorn University

it thrived. I had already stated that there was no Sanskrit learning tradition in Bangkok before I went there. The study of the Indian manuscript was going on with the study of other languages from the Department of Archelogy was the wish proposed by Chirapad Prapakdavis. Thus commenced a study of Sanskrit at Bangkok during my tenure. There, later it flourished with an Independent branch of learning. Hence that University showed interst in inviting a Visiting Professor from India when the Ambassador invited somebody from Indian as a Visiting Professor to Shilpakorn University the authority said that if Satyavrat Shastry is prepared to come we will accept it. I could go out from India in the year 1988. My father had expired in 1987 April and now I had no hindrance in going abroad.

I reached Bangkok on 30th November 1988 and stayed there till 9th Janaury 1991. Then for one year nobody was invited as a Visiting Professor. Then my wife was Visting Professor at Shilpakorn University. In 1992-93 when she took leave from Delhi University and went there. Before we returned to India to bid farewell to Thailand, we went to meet the Princess. When we told her that our tenure was over, she said that you are coming back. Being surprised with her statement, thinking how it could be possible we kept quite. When we said that we are leaving, she again said that you will come back. This secret got unfolded after one year when we again went to

Bangkok. The Ministry of Culture again appointed my wife as Visiting Professor for two years to Shilpakorn University. The Delhi University may not sanction leave for her for such a long period to forego that assignment was proper. She could work there as a Visiting Professor by relieving herself from her present post.

When we look back and perused the past, we come to know that the Royal family has divine strength. Otherwise how can we live there for two more years after returning to India? Whatever the Princess had said that you will come back became a reality. Due to the ill health of the King for many years, the Princess herself governed Thailand. Hence she had Royal Power. Manu has said about this Royal Strength. – **He is a great God in the form of a Human.** What Bhavabhuti has said regarding the Sages, -

For ordinary people meaning follows the word. But for Sages and Saints, word follows the meaning. It holds good even regarding the King.

69

Whenever I go to Bangkok, I go to the palace to meet the Princess. Many times she sends transport also as I may not have the transport. She invites me even for lunch. As I am a Vegetarian she orders Vegetarian food for me. She also takes the same food. This displays her great regard towards her

preceptor. It is a custom in Thailand that no Royal Family Member folds the hand with respect. Among ordinary people, the women offer respects by bending the right shoulder and keeping it on the ground. Men offer respects by touching the ground with all their organs or bending half of their bodies. But whenever the Princess notices me amidst people, by forgetting the Royal Custom she bends before me with folded hands and that really touches my heart. We scream loudly that the Preceptor is Brahma and Vishnu, but that can be seen in reality in Thailand.

Reverring the Preceptor is done with great enthusiasm in Thailand. I was present in one such occasion which I will narrate.

This Episode pertains to Shilpakorn University. There Gurupurnima was Celebrated on 13th of July 1978. It commenced at 9 in the Morning. First the Buddhist Monks re blessed the Students with the excerpts from Pali. Then they were offered alms having received alms they left. It was 9-30. Everyone was expecting the Princess. She was a student in the University. She also had to offer respects to the Teachers. She came at 9-30. She sat with other students in the first row. As soon as she arrived, the programme commenced. First the students with their closed eyes and folded hands offered respects to their teachers with a melodious hymn.

On one side the Students were there and on the other side were three teachers who were old and experienced. One of them had even taught the king. Every student got up from the seat and offered his respect to that elder teacher with a plateful of fruits, flowers and sandal sticks. He touched it with his right hand as though he had accepted it. Then that student went to another teacher and offered a plateful of fruits. That teacher anointed the forehead of the student with an auspicious mark which resembled the shape of a triangle and it was a symbolic expression of Brahma, Vishnu and Shiva and tied a thread to his hand which resembled a Rakhee. Then that Student approached a Third Teacher. As before, he offered him again a plate of fruits

and in turn the teacher gave a boiled egg to the Student. No body told me the significance of giving a boiled egg.

71

There are many Episodes pertaining to the Princess. Some have already been narrated and some will be narrated now.

I have already narrated in the first as well as in the second part of my autobiography that I have composed an Epic in 25 Cantos pertaining to the story of Rama entitled Sri Ramakirti Mahakavyam. When I completed that work, the question before me was as to who would publish it. There was a friend of mine in Bangkok at that time. I discussed this matter with him. He said that there are two foundations who can take up the publications. I will discuss it with them. He discussed with them. They also agreed to it. They wanted that the Princess should write a foreword to it. I had to put in a word to it. As she was my student, it was not difficult for me to approach her. But I was not confident about it. I could only request her. But who could say certainly that others could accept my request? That Princess may have her own restrictions. Even great men cannot violate the existing norms. If that Princess does not agree to my request, then even the members of the foundation may also not show any interest towards it. With such doubts in my mind, I had requested the Princess. Having heard my request regarding contributing a foreword and having seen the

manuscript of the poetic work the Princess said – Revered Sir, the work which you have done, not many are capable of doing. I will certainly contribute a foreword to it. That would be good to me. She sent the foreword quickly and it certainly enhanced the quality of my work. She also touched upon the subject matter in detail and she wrote – Revered Satyavrat has got great regard for Thailand and this is being evident with the work which he wrote in 1970 entitled Thaideshavilasam and now he has composed an Epic based on the Story of Rama and certainly this would be an Unique Contribution to the field of Sanskrit Literature and certainly this has a Hoary past.

72

In 1999, along with my wife I went to see the Princess in the Palace. At 2 '0' clock in the afternoon she had to see me. I reached the palace a little early. The Palace officers Sucharita Kulateevat was ready to take us inside. During our conversation Sucharita Kulateevat said – According to family tradition the King Mankuta is known as Rama the Sixth. He has given his family name to six hundred people. As he was a great Sanskrit Scholar, all the names had Sanskrit origin. The tradition which is started is continuing even now. My wife having heard that enquired Sucharita Kulaateevat – Is there any Directory which mentions the details of the Royal Family? He said Yes. When

she said that she wants to have a copy of it, he readily agreed. Within a span of few days he sent that book also.

2 'O' Clock was fast approaching. I entered the Room of the Princess. As one should not enter in empty hands, I had carried with me Subhashita Sahashree along with English Translation and Bhasanatakachakra. I offered those two books to her. She received both the works with utmost reverence. The photographer took a snap of that. Then we sat in our respective seats. Then my conversation with the Princess began thus.

Princess - (Regarding Subhashita Sahashree work) What is the subject matter of this Work?

I – It is a Collection of good sayings. Earlier also such Collections were there. The specialty of my work is that I have also indicated the reference of the Verses. I have translated it into Hindi and English. It would serve the people of even those who do not know Sanskrit. I have also indicated the context of each of those sayings. In other collections it is not there.

The good sayings narrate the code of conduct and it is on par with a jewel. It is as follows:-

There are three jewels on this earth – Water, Food and Good Sayings. Fools search for jewels in the mountain.

These sayings excel even the Nectar. Hence it is said. – In front of the beauty of good sayings even the nectar flew.

I also recited some good sayings along with the meaning. The Princess took down the meaning in her diary. Then the Princess made it timely use of those statements.

Princess – Now I am writing on my visit to China. I have done a lot of work there. Still, much needs to be done. I translate Chinese poetry into Thai. If one can take up a comparative study, it would be of great help. The study of these sayings also would be useful like that. Poets would be really strange. There was a poet in China. He used to write poetry after consuming Liquor. Once he saw the moon in the river water. Oh, indeed the moon had descended on the earth. Now it is possible to catch the moon with that intention he got into the river. He got drowned and died. Having said so, the Princess laughed loudly. I and my wife also laughed loudly. Then the Princess got engaged in her work. I went to engage myself in Social work – Helping the poor, educating them and helping them with medicines. I am also interested in even getting those poor people married.

I – Indeed it is really good, especially Teaching. It is said – Imparting knowledge to others is the greatest charity.

Princess – Where does this occur?

I – I do not remember. It is a well known Old Statement.

After this long discussion, the Princess took me and my wife to see the collection of book. Her big room had a collection of books pertaining to various subjects. She has a

collection of 60,000 books. She showed us all that with separate heads. Some books pertained to interviews, some were to do with History, some pertain to Geography, some pertain to Language. To one side there were Lexicons. That pertained to Vietnamese Language and English Language caught my attention. I took out those books from Almairah and started reading the cover titles. To procure those Lexicons, I had strived hard for months. Whatever major bookstalls in Bangkok I had perused through like Asia Book House and others, in no where I could see those books. For many years I was doing research on the Sanskrit words in South East Asian Languages. For that I need the equivalent words on those languages. In other languages like Laos, Thai, Cambodia, Malaya, Hind Asia I had got Lexicons, but not pertaining to Vietnamese Language. It was necessary to look for Sanskrit words even in Vietnamese language, as that was a part of South East Asia. That was not possible without the Lixicons of that Language. Hence it was necessary for me to have that book. Now that Lexicon was in two forms present before me – Vietnamese – English and English – Vietnamese. By looking at the cover page I wanted to know from where it could be purchased, what is the address of the Publisher and what is the cost of the book. First I thought of requesting the Princess to get it Xeroxed for me. There were Xerox machines in the Palace and people were also there to Xerox it. It can happen in minutes with the order of the

Princess. But that could be against the code of conduct. I was invited there only to see the collection of books. I did not ask her to Xerox it for me due to shyness. But I did ask her this. – From where can I procure this books? She told that sometime back she had gone to Hanoi the Capital of Vietnam. There somebody presented her those two books. Then neither she said anything nor I said anything.

Having seen the collection of Books of the Princess I along with my wife reached the guest house and after sometime I returned to Delhi.

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At that time a miracle happened. One day a postman came to my house by carrying a huge packet. On top of it. From address was written – From the office of the Princess. I could imagine that it could be the Xerox copy of the Vietnamese Lexicons. When I opened it, that was there. I cannot narrate that happiness now. It is said rightly that, intelligent can read the mind of others, a Scholar can get the news though not being spelt in words. This timely intelligence of the Princess whom will it not surprise? I was hesitant to ask her to get it Xeroxed. I did not express it in words. Still, though having many Lexicons, to take out the Lexicons of Vietnamese from the Almirah, reading its cover page, pondering over it as to how the Princess could procure it and the Princess thinking that though I

am desirous of that book not asking for it as the courtesy demands. Then she voluntarily getting it Xeroxed and sending me a copy. I gather from this incident a troubled mind can somehow pacify his mind. I blessed her with hundreds of wishes.

74

I have written an Encyclopedic work entitled **“Discovery of Sanskrit Treasures”** pertaining to 2000 pages spread out in Seven Parts. My fond wish was that the Princess should release it in Delhi. I went to Bangkok for that purpose. Having agreed to my request, only to release the books she came to Delhi on 19th November 2005. The book launch was arranged in National Museum Auditorium. The popular notion was that it was not possible to accommodate more people there. Dr. Karan Singh was the President of the function. The Chairman of the National Museum Kalyan Kumar Chakravathy was the Chief Guest. Dr. Vachaspathy Upadhyaya, the Vice Chancellor of Lalbahadur Shastri, Rastreeya Vidya Peeta introduced me. Kutumbu Shastri, Vice Chancellor of Rastreeya Sanskrit Samstan situated at New Delhi introduced the Book.

Again the Princess came to Delhi only for my work. That was presenting Jnanpith to me. The award presentation function was held in Balayogi Auditorium of the Secretariat. Thousands

of people had gathered. What the Princess told me in English about me on that day the Sanskrit version I am presenting here.

I feel much gratified being present on this momentous occasion. The function is unique that the Jnanpith Awardee is a well known name in literary circles. As I can say from my own personal experience, many of us have assembled here to honour Satyavrat Shastry. By honouring him the prestige of Jnanapith award has risen thousandfold.

It is true that the Sanskrit knowledge, the poetic prowess and his wide reading of Scriptures excels the nature of the award. Like the Ganga in spate, it rushes forward and reaches the ocean of knowledge. The awards bestowed on Satyavrat Shastry will heighten like the small and big temples. By getting this highest honour of the Country his fame has reached its zenith.

I request all those who are present here, the dear ones, the friends and well wishers of the Professor, his students, together we pray for his good health and longevity so that he can be the backbone of Sanskrit learning for many more years.

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I have already mentioned that my Epic Sri Ramakirti Maha Kavyam is being translated into Kannada, Assamese, Hindi, Telugu, Tamil and Gujarati. So also my work Thai Desha Vilasam is being translated into Telugu wherein the translator

has also incorporated relevant pictures. There are a century verses in it. The same number of pictures are also there. I think it is the first of its kind in the realm of travelogues. Four Scholars have analysed my total literary output in detail. All this they have done voluntarily. I had thought for long that I also should do something in return to my translators. They could not be pleased with money in keeping with the Scriptural Authority, that "nobody could be made content with money". They did not take to this work with the desire of money. Not only they got involved in it but vied with one another. I gave a lot of thought as to how I can repay their debt. The work of translation or a critical assessment might be a part of their research. I thought that by honoring them I would be doing good to them. If their honour can happen from the Princess herself in Bangkok it would be good. I had a question before me. How this could materialize? Lot of money would be required if nine or ten people would go there and stay there. I felt most unease as to how this could happen? At that time suddenly a thought came to my mind that the Ambassador of Thailand should be contacted in this matter. He may have some suggestions. There is an agreement between the countries of India and Thailand, that a common resource is being pooled culturally. May be a part of that fund could be used for this. Having thought all this, I saw the Ambassador of Thailand. I talked to him over at length in this matter. He told me that he would certainly put in

effort in that direction. The common resources which were pooled between India and Thailand, we could take out something from it. Regarding the Indian Part it should be left to India. I am going to Bangkok in a few days and I will discuss this with the Ministry of External Affairs was a coincidence. Anil Wadhwa, the Indian Ambassador will also be there. The Ambassador of Thailand told me that he would discuss it with him.

After some days, I met the Ambassador of Thailand and he had discussed the matter with the Indian Ambassador. He told me that the Indian Part of the money is already kept reserved for some other purpose. Hence nothing can be done in that matter and it can happen only with the fund of the Thai Embassy which they may not approve. Having heard that I felt like the sky covered with clouds and felt dismal.

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Two months lapsed. I was disappointed in the venture. At that time I got a message from the Thai Embassy that the Indian Government had accepted to give a part of it. That really delighted me. Jointly the Thai Embassy and the Indian Embassy decided that the to and fro Journey should be borne by the Indian Embassy and the local hospitality would be provided by the Thai Embassy. When it was decided like that I was relieved.

I had to take the permission of the Princess to honour the Scholars. She had to give the date of honouring the scholars. Not only she had to honour the Scholars but she had to release two of my books. "Human Values; Definitions and Interpretations and Sanskrit Inscriptions of Thailand". I had to see her even in this regard. In this regard, I met her on 18-3-2013. What happened later is already being narrated by me in the 176-184 pages of the First Part of my Autobiography.

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The Princess of Thailand came to India on 2014 February. 23rd to 28th were the dates. The then External Affairs Minister had to welcome her in the India Gate of New Delhi had invited me also to Hyderabad House for Lunch. I went there at 8 '0'Clock. My first interview was with Minister Councilor Dr. Pythoon Saukevo. Having welcomed him with a Smile I went to the waiting room and came to know that the Princess is in another room discussing with the External Affairs Minister with the Thai Ambassador to India. Till that discussion gets over, the Princess will not come out of the room. You please wait. That time I met my student and a classmate of the Princess who had now become the Professor of Pali and Sanskrit at Chulalong University. We enquired about the well being of each other with an embrace. We came to know that the discussion was over and the Princess would come out of the room. Before that I

met Pythoon.. He said that as soon as the Princes came out, she enquired as to how she can meet me, not knowing that I was in Hyderabad house. As and when you say, Yes, he will be before you, I said. Then all of us entered the Dinning Hall. My seat was close to the External Affairs Minister. It is a highly exalted place in the External Matters. Many matters were discussed during the Lunch.

The next day the Princess had to go somewhere else, and thinking that I may not meet her again, I returned to my house.

In the previous year (2015) the Government of India took a decision that whoever had done a significant work in Sanskrit either a man or a women should be honoured with an International Sanskrit Award carrying a purse of 20,000 \$. To select this Scholar by the Ministry of Culture, a Committee was formed. That Committee took a decision that the Princess of Thailand should get that award. She is a Sanskrit Scholar and she has great taste towards Sanskrit. I was one of the members of that Selection Committee. I was the Chairperson, when that Committee had met. It was a great joy to me that my student was getting this Award. But it is unfortunate that to receive the Award, the Princess has not found time till now. It is heard that she would come to India in November to receive that Award. I am happy that I can meet her at that time. It is a popular Statement that "Every one trust their own people" The Student is like a daughter to a teacher though she has crossed sixty years.

When she comes to India I would have entered my eighty-seventh year. It is a matter of honour to me that even in my old age I would be a witness to an occasion when the Princess would be honoured. One of the fruits of a long life is that to see the exaltation of the dear ones. According to the Dictum, "The raise of a Student is an Honour to a Teacher". Her honouring would indeed be my honour.

As the Princess is my Student, it is not only for my respect but also as a matter of joy. She is worried about my health. During 2013 when she released my books during the end of programme just before getting into the Car she told me – please take care of your health Professor. We need you. It still rings in my ears.

I have said much about the Princess. I have narrated many Episodes pertaining to her. Some bondage of friendship is tying all this.

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Incidents pertaining to the Scholars of Foreigners – China and Thailand :

Just as many Episodes pertaining to the Princess are in Memory so also I have the Memories of the Scholars pertaining to China and Thailand. That also I want to narrate here. First, through my friend Surendranath Pundith and then the other Scholars.

1) Incidents known through Surendranath Pundit :

On 16-8-2015 evening 7 '0' Clock, I got a message from Sri Surendranath Pundit who was the Chairman of Nityananda Shastry, Kashmir Research Centre.

Surendranat Pundit : I am Surendranath Pundit, my congratulations for the Independence Day. I tried to contact you yesterday. As you were not available, I could not contact you. I conversed with mother.

Today, I am happy that I could contact you. Let the Independence Day be auspicious. Let God almighty confer auspiciousness on you. I could not get the photocopy of the commission. What were the topic which you had taught there and how – I am curious about it. I told him that I would send it through Email shortly. I know that all that I have done single handedly. When asked as to how many pages it has, I told it has five parts and in the first part it consists of 460 pages. There 250 pages touches the main issue. Pundit told me that I had done a great work. Who could do such work these days? I told him that it was in English. Today, nobody has such command over Sanskrit and English as the earlier Scholars. Two arrows have struck my heart. First one is that those who are capable of talking and conversing in Sanskrit are Sanskrit Scholars. The others are those who know its intricacies. There are other foreigners who have done injustice to Sanskrit Language. Not knowing the intricacies of the language, they have

misinterpreted the text. Those who have done work to protect the Sanskrit and to promote it find fault with them just as a Camel caught in a web of thorns. Some may have bad intention among them and may be then have an evil intention in studying Sanskrit just as Max Muller wanted to spread Christianity in India. But with the passage of time as and when he got into the depths of Sanskrit then and there his love for Sanskrit transformed like the crescent moon transforming into a full moon. Then Max Muller Sanskritised his name itself as “Mokshamullara Bhatta”. The city in which he stayed that also got transformed it into Sanskrit. He renamed Oxford as Gothirtha. The youth is selected by the Ministry to acquaint Indian Culture or to give a series of lecture. Both of that is highly commendable. That series of lectures became an Eye opener in due course. It got published under the head. **“India what it can teach us”**. Another prominent series entitled **“Sacred Books of the East”** was also started, wherein it contains a long introduction with an English translation on various subjects. What not the foreigners have done? Britishers who stayed here, employed people to collect the manuscripts. Thus those manuscripts have been preserved now. If the manuscripts were not preserved, either due to the worms or due to the rains or some other physical calamities would have been lost. Only with their help the tradition of the scholarship has been preserved.

When I said like this, Pundit's speech commenced which would act like a beacon light. There was an English Scholar by name Charles Wilkins. He was the first European to write a Sanskrit Grammar. He wanted to inscribe the root forms and proper names in Devanagari Script. At that time the typewriter to type Devanagari Script was not there. Even in India it commenced from 1951-1952. In Europe it was beyond imagination. Still somebody started it and gradually the Devanagari Alphabets were introduced in different places.

To strive hard for many years to instill it to the Typewriter it was ready. When he was joyous of his efforts, a great calamity befell. When the food was almost ready in the house, only serving was remaining, the house started burning. Then everything was reduced to ashes. Then thinking that let it not be consumed by fire, he threw it out of the house. Though it did not catch up with fire, as it was thrown with force, it got damaged. The letters were displaced here and there. Some were reduced to bits and some got destroyed. Having seen the efforts put in for years go a waste, he got a thought which was beyond comprehension. Some of his friends told him - don't get disturbed in the mind. Whatever is remaining in the Typewriter that you set it right. Then he did accordingly with the help of a ironsmith. That he made use of in his Sanskrit Grammar which

got published in 1808. There were such foreigners who were committed totally to the promotion of Sanskrit by sidelining everything.

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A Canadian by name A.W.Stratan along with Bloomfield jointly brought out "Vedic Concordance". – A dictionary of Vedic terms. That Stratan was a registrar in Lahore. Once during the summer holiday, he went to Kashmir in 1902. He stayed for some time in Gulmarg. He died there itself. Just as now we can take the body to a foreign country through plane, it was not possible then, especially from Kashmir as there was no Airport there. Hence, there itself in Gulmarg he had to be cremated according to Christian rites. His wife went to her country. With the passage of time she wrote a letter to Nityananda Shastry, the Grand father of Surendranath wherein she enquired him if he can take a Pilgrim tour. In that case, please go the place of Stratan's cremation and pack up some grass or if some flowers have grown there. Kindly search for it and send me. When that pack of grass reached, she was having her night food with her father in law Bloomfield. She then replied to my grand father that she had received that pack of grass.

My grand father got acquainted with Stratan couple at that time when he had come to Lahore to do B.A. That acquaintance

grew with the passage of time. He had no knowledge of English at the School level. He learnt it in College. When the wife of Stratan saw him he was doing B.A., he could not take up the Exam. Having seen him, she said – in the next year you would be honoured. In the next year he stood first in English for the entire University. Who can say what in this matter.? How could she say that you would flourish next year.? Was it due to the intuition of the pure mind or the words flowing out from the pure heart or the words prompted by the Destiny just as the words of the Sages would come true.

Pundit also told me a lot about Grearson. The work which he did regarding the Survey of Indian Languages was it possible to be done by others? In the conference at Vienna held during 1883 there was a resolution passed regarding the survey of Indian Languages. That work was taken up by Grearson. There following the works of preceptor was a great use. In 1890, when he was in India he was working as Commissioner in Pataliputra of Bihar. Then he went to his motherland England. He started in a place called Rathfarmham in Surrey and from 1898 he did Linguistic Study of India for 30 years and it ran for 18000 pages divided into 19 Chapters which contained 368 Indian Languages, Lexicons and its Grammar. He not only did that but also did much more. In 1920 he published in Roman Alphabet, the Ramayana of Kashmir. He also published Neelapurana in 1936 from Furbari City of Holland. He also

composed Kashmiri Grammar and the Lexicon. Indeed, such people would be rare whose body of fame will have no death.

The fluent speech of Pundit regarding the other Western Scholars also, I will enumerate those incidents also.

2) Incidents known from others :

There was a Professor known by name Griffith in Government Sanskrit College (now known as Sampurnanand Sanskrit University). He had translated the entire Valmiki Ramayana into English. There is a bench in the Corridor of that College. By sitting there he did this monumental work. There is a Verse inscribed under that bench.

That which was sung by the Parrot on the banks of the River Tamasa, the same was sung by Griffith here in his own words.

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In the Oriental College of Lahore, there was a great Sanskrit Scholar by name Maynard. My preceptor Raghunath Sharma who was an adept in Dharma Shastra who was the former Professor in that college had told me in some context. He was such a great scholar that many great pundits used to consult him and he used to instantly give solutions to their questions. When he could not give a satisfactory answer to them, he used to loudly utter – I will think about and let you know.

So was Wilson in Calcutta who has translated Rigveda with Sayana's Commentary into English. He was a Professor in Government Sanskrit College. In the year 1832, an officer by name Macalay, to promote his own Education policies wrote to Governor General Lord William Bentinck to close down that Sanskrit College. At that time Jayagovinda Tarakalankara wrote a letter to Wilson in Sanskrit and told him regarding the future problem and requested him to stop it. One of the Verses is quoted here from that letter.

In this Lake of Sanskrit learning some of the Swans by loosing their wings have gone far away from you. On the Banks of this lake lie the hunters with pointed arrows in their hands and if you can protect the swans from these hunters you will get eternal fame.

Wilson having understood the gist of the poem being agonized replied in Verses. Among those the first and the fourth of them have become popular and people often quote that in discussions. Many do not know that it is being composed by a foreigner. The Verses composed by Wilson are as under:-

- 1) The Creator Brahma's Vehicle is the Swan. Hence, he could certainly protect the Swan.
- 2) Nectar is sweet, but Sanskrit is sweeter. As it is enjoyed by Gods, it is known as the language of Gods.
- 3) I do not know whether Sanskrit has that sweetness, but we foreigners are always intoxicated with its beauty.

- 4) As long as Bharatha remains, as long as Vindya and Himalaya Mountains survive, as long as Ganga and Goda flow, Sanskrit will survive.

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Episode pertaining to Personal Interactions with Scholars :

There was a Hungarian Sanskrit Scholar by name Joseph Vekardi who passed away last year (2015). In his youth he taught old Slavic language in Budapest University. When he was teaching there, from India some Mathematics Professor came there to teach. He was also a Sanskrit till B.A. Class. He had studied Sanskrit as a Second Language. He came into contact with Vekardi. He got interested in Sanskrit. He started learning Sanskrit from him. As much he knew Sanskrit, that he taught him. Knowing more would be good with that intention Vekardi started equipping him more. He started collections from Lexicons, works on grammar, poetry and drama and started learning it. With the passage of time he attained mastery over it. Then he was in deep trouble. The second world war broke out. Hungary was invaded by Germany. Whoever used to set out from the house in the morning, never used to return in the evening. One of the family members used to think that they might have been captured. They never even knew whether they were alive or dead. The same thing happened with Vekardi also.

Everywhere, there were friends and enemies. The following statement is quite famous:-

Even a Sage living in a forest and engrossed in his own work will encounter three people – friends, neighbours and enemies.

Some Nazi fellow declared Vekardi as a Traitor. Without examining whether it was true or not, he was imprisoned in a Jail. Then he was taken to a concentration camp wherein he was put to lot of miseries for three years. When the II World War Ended and Germany got defeated, he was released. Again he went to Budapest City. By that time his Job in the University was taken out. He searched for some other job for his livelihood and got a job in a chemical factory. There he was a Supervisor. A Supervisor will not have a Seat. He has to always watch the workers as to whether they are working or not, whether the machines are in order or not, his mind was troubled in doing such work. He took out a bottle and converted it into a seat. The tap with which the chemical flows he kept a book of Ramayana over it. Though being covered with bad smell he started translating Ramayana into Hungary. Having translated five Verses, he used to do the work of Supervision. Then again he used to sit and translate. Though in such adverse circumstances, he translated the entire Ramayana into Hungary. By remembering such great people, one certainly gets merit.

I remember one incident pertaining to the suffering in the Nazi Camp. He was P.H.L. Egermont whom I had met in the city of Luven in Belgium. He was the author of many works and articles with whom I had a long discussion. During our conversation he narrated to me one incident which was heart rending. I have already referred to it in the pages 251-253 of the first part of my Autobiography. Hence, I am not going to say anything regarding that now.

The topic of discussion pertains to the regime of Nazi's they inflicting suffering on others. Pertaining to the foreign Sanskrit Scholars Ludwick Steinbeck. I had met him in a Seminar in 1977 at Paris. I conversed for an hour with him. Whatever he had told me at that time that I am narrating here in brief. People think that he is from France. As he had stayed there for quite some time he is known like that. Actually he was from Poland and he was born in Crackok situated to the West of Poland. He had his initial Education there. In 1939 the World War broke out. To the West of Poland where he lived, was attacked by the Germans. They started acting willfully. Whoever was seen in the street was killed. Hence, uncle of Ludwick Steinbeck, Louis Steinbeck, was killed by them. Thinking that staying there would be dangerous, Ludwick Steinbeck went to Loof City situated to

the East of Poland which was under the control of Russia before the War.

When he reached Loof, there was no mode of transport. He traveled to that place with great difficulty. He had a fond wish that he should get back to his motherland. But it was not possible. The war broke out between Germany and Russia. Hence it was not possible to get back to his place which was already confiscated by Germany. He thought that even staying in Loof is dangerous and hence thought of leaving it. He went to Turkey, from there to Iraq and then to India. Having spent some time, he studied Indian studies and moved to New York of USA and then to France. He stayed there for the rest of his life. He could not again go to his motherland. That was his fate.

He single handedly did such stupendous work which an institution cannot do. Regarding the works he wrote, special mention must be made to the judicial studies in ancient Indian Law consisting of two parts, the Tradition of Chanakya Neethi in Five Parts, Kavya Portions in Katha Literature in Five Parts, Collection of the Incidents Pertaining to Prostitutes, Indian Riddles, a Forgotten Chapter in the History of Sanskrit Literature. The work which excels all these is collection of Subhashitas in 20 Volumes. He also got money for its publication which he donated to Visveswaranand Vedic Samsthan at Hoshiarpur. From the interest of the

amount, gradually the different volumes would see the light of the day. Till now, nine volumes have come out.

Steinbach never married. Not that the thoughts of marriage did not occur to him. When he was in Crackow, he had a love affair with a girl. When he went to Luten from Crackow, she also went there. There again they met. After sometime, the Russian Government passed an order that the refugees of the Western part of Poland should be taken to the Camps of Siberia. May be that Girl was sent to Siberia. After Steinbach left Luten, he could not establish contact with her. Then he took a resolve that he could spend the rest of his life in her memory. This was the tragic story for he not getting married. Who could imagine by perceiving his calm external appearance, that he was internally experiencing agony?

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Now, I want to narrate another incident pertaining to Walter Rubin, a distinguished Scholar of Indian studies on whom a road had been named during his lifetime only as "Walter Rubin Strauss". He was a Soldier basically. After retiring from Army he cultivated interest in Indian Studies. He put in effort for many years. On account of that, he became a well known Scholar of Indian Studies.

He had worked in Istanbul of Turkey for 15 years. At that time, Turkey was under Kamal Ataturk. His impact was seen everywhere. Geography and History were his favourite subjects. He prompted Ataturk to institute an Institute for the higher promotion of those studies. He did accordingly. With the passing of time, the centre of higher learning got established. With the passage of time that was converted into a University. The study of other subjects also started there. India studies was also one among them. There Walter Rubin was appointed as a Professor. When he was teaching in Istanbul, he also had sad moments. On a particular day some soldiers entered his house without proper intimation and took away his family members to a distant place. They thought that they were imprisoned. They spent the time there in the Camp with great difficulty. Still he did not get bogged down in that adverse situation. He visited that place twice or thrice every day. He tried to understand the living style of the villagers. Why he was tied up when asked - he said - one of my own colleague had plotted this. He wanted his lover to get a Ph.D. in which I was an Expert. But, I had not approved her as my Candidate. With that he was so enraged that he had started the news that I am in support of Nazi's and inflicted a severe punishment on me.

Many such incidents rush into my memory all of a sudden pertaining to the foreign scholars who have done Yeoman contribution to Sanskrit Studies.

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Now I want to narrate one incident pertaining to the Scholar of China.

To Strengthen the Indo Cultural relations with the other Countries an autonomous body under the Ministry of External Affairs was established in 1946. Through that organization, to study in India the students of the foreign country would be given scholarships and to teach Indian Culture abroad they would be appointed in those Foreign Universities. To send the dance and drama troupes abroad to arrange for Indian Fine Arts, Paintings, Sculpture etc. To show them Indian Cinema and so on would be arranged. Among them one of them pertains to invite foreign scholars to India for a short period of time either for a month's duration or more so that they can come to India and get themselves acquainted with India. In this regard they would travel in India and discuss with different people regarding Indian Scholars. As a part of this programme, in the year 2012 a Chinese Scholar by name Loung Yu had come to India. He was Professor of Indian Culture in Shingen City University situated to the South of China. His Indian tour

began with Delhi. Having spent some days in Delhi, having seen the places of importance here, having met the scholars, he had to visit the other cities.

Among the Sanskrit Scholars of foreign countries who are experts in Indian Studies would definitely meet me through Indian Council of Cultural Relations and I would be the connecting link here. In these respect the officers of Indian Council of Cultural relations told me that a Chinese Scholar who is an expert in Indian Studies has been invited. He is in Delhi right now. We want that he should meet you. I said yes. Then they told me the date and the time. The day was 6th of February and it was 4'0' clock in the afternoon. On a specified date and time he came to my house along with some officers of Indian Council of Cultural Relations. There were other three people also. They were the Professors of Normal University from Beijing, the Capital of China, Mang Beijing by name, Vinod Singh the Professor of Hindi from the Department of Foreign Language of Beijing University and Svan who is pursuing her Ph.D., in Delhi University who is a Chinese Girl. Yu commenced his conversation in Hindi. I feel happy in talking to you. I had heard your name already. You are famous and well known even in our Country. The entire conversation took place in Hindi. Sri Vinod Singh is an Indian. Hence it is natural if he talks in Hindi and a Chinese in English. Wherever they face difficulties in

English Vinod Singh used to translate it into Hindi and convey it to me.

Vinod Singh was not only good looking but even his speech was also good. The respect which he showed me, really touched me. He could speak Chinese very fluently like his mother tongue. He had not only prowess in the usage of right words, but also even delivering it to me. If somebody heard him speak Chinese without seeing him, they would think that he is Chinese. He is having good nature and good looks. It is said rightly, that wherever good form exists there good qualities also exist. Yu stayed with me for two hours. He discussed various matters with me. He can speak fluent Hindi. He has learnt it from an Indian. His flow really mesmerizes. He is very simple by nature with a smiling countenance and his conduct captivated me. By spending some time with him I thought that he is one of us and not a stranger.

This was for the first time that I had acquaintance with the Chinese Scholar. I had indirect contact with Shi Shi Lung. He was a teacher's teacher. Whoever Sanskrit Scholars are there in China right now all of them are his Students. People take him to be a very personification of knowledge. He has translated the entire Valmiki Ramayana into Chinese. Every one of the Kandas have been published separately. As there are 7 Kandas in Ramayana his work is of 7 Volumes. He had

sent me all those 7 volumes when I was working in Bangkok. All that I had preserved as a treasure and it is a living testimony to our friendship. He might have got the news regarding my work on Ramayana from somewhere and hence he might have sent it.

He was rid with many diseases in his old age. The Chinese Government kept him in an hospital and bore the entire cost of his treatment thinking that his life was a valuable treasure. Having crossed 90 years of age he went to a world due to his acquirement of merit and he was the Sun of Indian Studies at China. Though the Sun has set, its light has not faded. He lights up even now in the form of his students.

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The Indian Council of Cultural Relations had arranged Lunch in view of honouring Yu Lung at the Hotel Taj Aman Singh in New Delhi. On 10-2-2011, I was also present in the Banquet Hall as I was invited. At that time I met Yu Lung again. During our conversations I told him that I have never seen China, but I am desirous of visiting it. What would be the time to get it fulfilled? Can the China make some arrangements? He said it is very difficult. If you can make arrangement for your Journey we can do your local hospitality. Having heard that I was worried. Who can bear my travel expenses?

Probably Indian Council of Cultural Relations cannot bear it. In 2010, just 9 months back I was sent to Indonesia as a Member of Cultural Delegation. There is a rule that at least 3 years duration should be there between the previous visit and the next visit.

When I was thinking on those lines, I saw the Director General of Indian Council of Cultural Relations passing by my side. I intervened and said – Sir, I want to say something. I have done lot of research pertaining to the Story of Rama in South East Asian Countries. Excepting Vietnam, I have visited many Countries for that purpose. It is also in South East Asian Province and my going there would be beneficial. He asked me. Are you interested in going there.? I said Yes. Then you can take it for granted that it is done. Then he said, on his behalf – If you want to visit China, that also we can arrange for you. The next day I sent a letter to the Director General, wherein I stated my desire to visit China. After some days an officer of Indian Council of Cultural Relations Viswajit by name telephoned me. We have received your letter. When do you want to visit China.? I said that I will tell you in two days. First I have to find out which would be the proper time to visit China. It is heard that there would be terrible cold. Snow filled winds will blow. There would be snow fall also. In Hotels it would be fully air-conditioned. Still, they cannot remain in Hotel always, they have to go out to work. Nobody goes to a foreign country just to stay indoors. Even if they want to go out, they have to

cover themselves with thick woolen cloths and even then the cold would trouble them. One could not get interest in going out as even the main streets would be deserted. Not in a position to see the places of beauty, they would sit inside by cursing themselves. One has to visit a foreign country when the Sun shines there. I tried to contact Yu Lung to find out the best season to visit China through telephone, but was not successful. Voice was very feeble and incoherent. Yu, told me to send an email. But, getting an answer from him would be late and hence I contacted Vinod Singh. There the voice was clear. He told me that May-June or Sept-October would be alright. I conveyed this to Viswajit accordingly.

In the meanwhile, I also received a letter from a Lady known as Vong Lijuang. She conveyed to me that the embassy of China and India have jointly organized the 150th Birth Year Celebrations of the Indian Poet Laureate Rabindranath Tagore on the 7th of May and I have been invited there. I thought that that was the ideal time to go to china. Sri Vinod Singh had already told me that May-June months would be ideal to visit China. If the fate itself arranges that for me, then what would be more good to me? I will inform Viswajit in such a way that he can arrange from Indian Council for Cultural Relations for my travel in the month of May to visit Beijing. Viswajit did it accordingly. I reached Beijing on 7th of May.

In the Airport of Beijing both Professor Yu and Sri Vinod Singh were waiting to receive me. From the Airport itself you have to go to Shingen City which was far off from that place and hence he welcomed me, spoke some good words to me, told me that he would meet me in the city of Shingen City and left with a fond embrace. Vinod Singh took me to a hotel where my accommodation had been arranged.

When the news spread that I was coming to Beijing, many invitations started pouring in. One of the invitations was from King University. The head of the department there Dwan Chwing requested me to spend some time in the city of Beijing when the programme gets over there and teach Sanskrit there. We have learnt Sanskrit through Western Method. We are strangers to traditional Indian Method. It is a great opportunity for us of your coming here. Not many Indians come here. Hence we desire that we may get some of your wisdom. We will take care of your food and stay. I immediately accepted it as a token of our first love and friendship. After the 7th my stay was arranged in the University Guest House. I had to stay there from 8th to 19th of May. Then I have to stay in the City of Shiengen, from 19th to 22nd. On that day itself, I have to reach the nearby Hongkong Airport and reach India through Thai Airlines on 22-5-2011.

During my stay in Peiking University Guest House, Vinod Singh took me to Beijing Airport from where I had to go to Shingen City. We went together there. Whenever other institutions invited me, he accompanied me. Even for a minute I never thought that I was in a foreign land. His company during morning breakfast, lunch, every thing delighted me. He was invariably present even when I was teaching. The way he looked after me, it is very difficult to match for anyone. The popular saying is that everyone is selfish. But he served me selflessly. Even now, there are some unselfish people like that who help others. With them only, the world is progressing.

After 2011 many times in my travel he accompanied me. He stayed for some time with me and my wife and then left. In one such occasion, he came to my house with a Chinese.

During the discussion of incidents some relating to the family, some pertaining to my friends, which come to my mind. My desire is to narrate those incidents also.

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INCIDENTS PERTAINING TO FAMILY AND FRIENDS **THOSE PERTAINING TO FAMILY**

On 9-8-2015 afternoon being surrounded by a servant my Wife started narrating past incident. She told me 3 incidents which was not in my memory. When our son Sharat Chandra was in his teens at that time there was a fancy Dress competition

in his school. There he had to take part. When the thought occurred as to which dress and which character he had to depict she thought that he should do the Role of a Vidushaka. To fit into the role she drew a white upward line on his forehead and in between she anointed Colerium. The competition was scheduled at 4 in the afternoon. But his mother had got him ready at 2 in the afternoon itself. As still time was there, the boy went to play. By the time he returned his make up had faded. Thinking all her efforts a waste being saddened with it she scolded him harshly. – Go in this very form I can't do anything. Go to the competition as you are. He went there as he was. Whatever was considered as a defeat was considered as a merit. Due to the sweat drops falling on the make up his face appeared more funny. On account of that the judges gave him a First Prize.

Even on another occasion he got a I prize. At that time he projected himself as a Doctor. His mother had an old box of cosmetics. There she kept some medicines. The Boy was given a Dhoti and a Shawl. He appeared like a Doctor with it. He came to the dais with a Medicine box and said that I am here to treat you for the audience. Please tell me the kind of diseases you have. Very soon you will be free of your diseases with my medicines. Why are you facing difficulties? I am a Royal Physician. You will be rid off your diseases just as a Garuda Swallows the serpents. This statement of the boy caused lot of humour to the audience. For this again, he got first prize.

Still another incident which she told me strikes me know. As there were no heating devices in the past one could get over cold by wearing the woolen rugs. I used to get up very early in the morning, Used to take bath and the morning rites then used to begin my studies by sitting in the Padmasana posture and writing. That became my daily routine. My son Sharat Chandra also used to come to me when his sleep used to get disturbed. I used to make him also sit on me, cover him with the wool and proceed with my work. Having got my warmth after some time he used to go out either to play or to eat. One day I was so engrossed in my work that I did not notice his presence. Then he suddenly asked me – Father, cold is bothering me. Then I lifted my head, saw him and took him to my lap and avoided his cold. Instead of telling me to take on my lap he told me that he is getting cold which really appealed to me.

Like this I and my wife used to remember the past incidents and the happy occasions.

INCIDENTS PERTAINING TO FRIENDS

On 12-8-2015 I contacted Somani through phone. I thought that he would have reached Calcutta. But he told me quite surprisingly that he is in Delhi. I have arrived here today.

Babu Saheb (Vittal Das Mundra) is also here. He is in his office. You please talk to him. I will call him over phone. He said that he has reached Delhi yesterday night when I asked when I can meet him he said in a day or two. He told me that he longs to meet me and I also had the same desire.

On 13-8-2015 when I contacted Somani he told me today we will visit your house at 7-30 or 7-45 in the Evening.

They came at 8-30. The conversation between Mundra and me was as follows – (to myself – many matters should be known. How to begin to talk? First I have to serve sweets) First let me tell good news. The Royal Honour will be conferred on me from the Thai Highness. I should present that letter to him. Where the letter states that I will be honoured from Thai Government. Babu Saheb will read it fully and then he would congratulate me. Then I will take out the letter from the box which has come from Calcutta Asiatic Society where it is written that I would be given Indra Gandhi Memorial Award. Babu Saheb would read that also. Then he would say good. Then I would read a letter received from the Ministry of External Affairs which states that I have been nominated as a Member of the Governing Council of Hindi Parishad at Mauritius. Babu Saheb would read that also. He would say very good.

Having shown him these three letters, I would tell Babu Saheb – Do you remember when I had been to Bangkok in the

month of February. Due to my head injury, I could not complete the destined work. The back numbers of the Burma Research Society Journals available at the Asiatic Society Library of Bangkok which is available there and having the index of that I collected material pertaining to the story of Rama and that I had to get it Xeroxed. That was not possible for me. Now I will do it. For that sake I want to go to Thailand on the 26th of August in this year.

Babu Saheb – Where in Thailand ?.

I - In the City of Bangkok

Babu Saheb – First you have to take care of your health. That work can be got done in near future or by someone else. Your health is not all that good. As soon as you underwent head accident, from that time onwards I don't think you have normal health. When that is the case, Journey – to a foreign land and that too all alone is certainly not advisable. Whatever material you have, with that itself you bring out in the form of a book.

Babu Saheb continued - After my heart surgery I went to America. There my grand daughter told me - we will go to a Mall. I went with my grand daughter. All of us entered the Mall. There pointing to some shop my grand daughter told me that she would buy me Specks. We entered that Shop. There he displayed different specks. At that time I felt uneasy. After some time my head started reeling. When I was thinking like that, I fell on the ground. Having thought that it was due to

fluctuations of the blood level my grand daughter told me to consume some sweet. They got me a cake and then took me to a hospital. Whatever they could do, that they did said Mundra. You go all alone whatever happened to me, if it happens to you then what? First of all you should not take to Journey even if you have to, not alone. So many cannot accompany you. He has to attend to some of my work.

Having heard all that I was fully of worry, kept quiet for some time and thought that he had said rightly. His speech is meant for my own good. In these days, How many can think good of others? One who does not listen to a good word is indeed wicked. Let it be so. Having examined this thing thoroughly, I will engage in the work to be done later. Having thought so, I will take to some other thing.

I – I think that you will remember that my name sake Satyavrat Varma has written a critical appraisal of my Ramakeerti Mahakavyam would be published with the original. Now the critical appraisal is ready. It has been computerized. The typographical errors have been removed. The original along with the translations could be scanned. Now you tell me what could be done about it.?

Babu Saheb – It would be of how many pages?

I - Critical appraisal would be 200 pages and the same would be the original.

Babu Saheb – Then it would be 400 pages in total.

What would be the cost of this publication?

I – I do not know correctly. Probably 50 or 60 thousand rupees.

Babu Saheb – Bharateeya Vidhya Mandir has to prepare next year's Budget and how much could be given for what? There we will accommodate it for this also.

I - (To myself – this would cause delay. The work is ready. Why he is saying like this? He never used to say like this earlier. He thinks he has no interest in publishing). Aloud – How long the process would take?

Babu Saheb – Tomorrow I am going to Calcutta. In three or four days I would let you know.

I - Alright. I would anticipate your reply.

Babu Saheb – Publishing is one task. Marketing it is another. That depends on the Distributor. You have to look out for the Distributor.

I - One can contact Motilal Banarasidass. They should be given a discount in the form of Sales. There is a common norm. There we can follow it. In the meanwhile, Somani said – Whatever books have been published so far like Chanakya Neeti, Human Values – Definitions and Interpretations we have not discussed about its sales. All that we have sold without discount.

Babu Saheb intervened and said – That is a different story. Those two works were taken up by the buyers by vying with each other but, this has to be sold.

Let it be so. Now, it is the time to leave. I have to go to Calcutta tomorrow itself. A lot of time has gone by. I take leave of you.

Babu Saheb offered his respects to me and to my wife and left. I was not very happy with his talk and this I would take up later.

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Today afternoon at 4 'o' clock, the telephone rang. I am Nityananda Misra from Mumbai. Is it Satyavrat Shastry's House? I said yes. I want Vyakarna Chandrodaya in 5 parts composed by; Charudeva Shastry. It is not available anywhere. I – It was published from Motilal Banarasidass. It should be with them.

Mishra – They say that it is not available.

I – I also have only one copy of it.

Mishra – Is Shastry speaking? (He had thought that someone else was speaking). I am blessed. Today is an auspicious day for me as I could talk to you. If it is not available anywhere, could it be Xeroxed? I will bear the entire cost including the postage. It is an unparalleled work. I very much desire to have it. Whatever may be the cost, let it be so. I don't bother.

I – (Having seen his interest towards a grammatical work being surprised, I wanted to know who he was and what he was doing)
– Where are you and what you do?

Mishra – I stay in Mumbai. I work in a Bank there.

I – (To myself – though working in a Bank what an interest towards Sanskrit and that too towards Grammar is indeed strange. This Bharatha has given birth to so many jewels. Where will not the jewels exist?) Aloud – Tomorrow is a holiday as it is a Republic Day. Day after tomorrow is a Sunday. That is also a holiday. The following day when the shop opens having gone to that shop and find out the cause and inform you. In Defense colony to get a page Xeroxed they charge 2 rupees. It may be 1 rupee outside. It was same here also earlier. Now, he charges Rs.2. I cannot go out as I do not have a vehicle. Hence I will get it done here itself.

Mishra - You may do it in such a way that you may not have a problem.

I – I will do so.

Mishra – Who has published what works of yours?

I – By different publishers. Three have been published by Sansthans. Chanakya neethi with Hindi and English Translations, Human Values, Definitions and Interpretations have been brought out by Bharateeya Vidya Mandir of Calcutta. Two foundations of Bangkok have published Sri Ramakeerti Mahakavya. Every one of that publications has seen three Reprints. All the copies have been exhausted. I may have one or two copies.

Mishra – I would like to publish it if you give permission along with Hindi and English Translations. The verse translations has been done by Mithilesh Kumari and is being published from Eastern Book Linkers. It has been translated into 7 Languages and to reprint it, all those publishers have to give their consent. Hence he said prose translation of Hindi.

I – Thank you. There is no problem in publishing it with the English Translations and the original. Its reprint copyright is with me. Somebody should do it to Hindi prose. One has to think and decide as to who could do it. Translation is not an easy task. A translator should not deviate from the sprit of the original and at the same time he should also take into account the intricacies of the language into which he is translating. Not many can be good at that. Inwardness with the language and the practice both are required. These days it has become a rarity especially in translating a Sanskrit work.

Mishra – Do you have email?

I – Yes.

Mishra – I will send an email. There everything would be clear.

I – Alright.

Mishra – I am gratified that I could talk to you. My prostrations to you.

I – I am also happy. I offer you many blessings.

I had already told you that I was a little agitated regarding my conversations with the Babu Saheb. Now I thought that this Mishra has volunteered to publish Sri Ramakeerti Mahakavya. He is totally a stranger to me. I did not know that he has publishing agency. With his way of talking I do not think he knew much about me. Though not with other works, he knew Sri Ramakeerti Mahakavya. When I started to narrate my works he had told - Even in your old age, though being involved with the work of Sanskrit commission and all that still you could write enormous corpus of writing and indeed it is really astonishing.

If he could be prompted to publish the critical appraisal of Ramakeerti Mahakavyam being done by Satyavrat Varma along with the original and English Translations (regarding Hindi translations could be taken up later) he may consent. I got his email. I would in my reply to it briefly touch up on it. I will know his opinion. If he consents then it is good. Otherwise, I would prompt its publisher. Dr. Satyavrat Varma wanted that to be published as an independent work.

I have so far narrated some of the incidents pertaining to the family and friends. Now I want to narrate another episode.

SANSKRIT LEARNING OF PYTHOON

Having narrated the Indian visit of the Princess in pages 150-151 after 3-4 days Pythoon came to my house and expressed his desire to learn Sanskrit and asked the Princess as to who could teach him Sanskrit and immediately the Princess seems to have told Satyavrat Shastry. I have come to you as per her saying. You please accept me as your student. I said yes. I have leisure only during Sunday, and only on that day I could come to you. I said it is alright. This is your house. You can certainly come here. From that day onwards every Sunday he used to come and learn Sanskrit. The teaching went on for two hours. This went on for almost two years. If he could not come on any account he would inform me the previous day. His zeal to learn Sanskrit was amazing. It could be on account of latent impressions of the previous life. Otherwise, how can the people in embassy have such interest in studying Sanskrit? I also taught him selflessly. I had not to bother about the preparations. Being in an exalted position, still he is putting in effort to learn Sanskrit. I do get my pension. That is enough for my day to day activities. I do not aspire for more.

I am in the fag end of my life. I do not desire anything from any one. Being interested in the subject and to teach I want to spend the rest of my life.

If at all I have any selfish motive, it is only to amass knowledge. While teaching Pythoon, I could learn so many Thai words. Some words I want to illustrate here. Firstly, the name Pythoon itself. It is a Sanskrit word “VAIDOORYA” IF “y” is pronounced as “PY” the final “Y” would get dissolved and if “DA” is uttered as “THA” “VAIDOORYA” becomes Pythoon in Thai Language. Along with the Thai Degree as a Princess pronounces it is SUMAET (it is a word in Khmer Language) **Phra Boram Orasadhirat Syama Makut Rachkuman Vachiralonkorn.** Its Sanskritised form would be - **Somaet Param Aurasadhiraja Shyamamukata.** So also the Princess of Thailand if one adds Thai adjuncts it would be **Sondet Phra Phevaratanarajasuda Syama Borom Rajakumari Siranthorn.** Its Sanskritised form would be - **Sondet Vara Devaratna Rajasuta Shyama Parama Rajakumari Sridhara.** The other words – First the Thai word and then the Sanskrit word. It is as follows – Satang – Shatams Ha, Prang – Pramshu, Vajramani – Vajramani, Suvan – Suvarna, Amrait- Amruta, Saap – Shaap, Muk – Mukta, Phayayama – Vyayama, Safof – Svabhava, Safaf – Dhama – Chat – Swabhava Dharmajati, Kho-Go. (Khorat – Name of the City, Gorastra) Thaks – Daksha, Van – Vana, Pythum Van - Padmavana, Vana Vayan – Vana Udyan, Mrutyu – Mrutyu, Phan- Bandha, Phiphithaphan - Vividhabandha (Museum), Anan – Anantha, Raksha – Raksha, Bucha – Phraphoom –

Poojavarabhoomi (Bhoomi Pooja) Phallop – Vallabh, Saun – Shara, Ban – Bala, Kapan – Kapala, Yak – Yaksha, Phinat – Vinasha, Laab - Laabha etc.

I know that many Thai cities, mountains, rivers are all Sanskritic. There is difference only in pronunciation. The difference is not much as one would soon know its Sanskritised form.

Once I had even told Pythoon, is it possible to collect the names of the Thai Cities or mountains? He said It is there. One day he presented me that book and delighted me. With the help of that book I would be in a position to search for the Sanskrit names of the Thai cities.

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THE GRAMMATICAL QUESTIONS WHICH CAME UP DURING THE STUDY OF PYTHOON

Generally Pythoon used to come to me on Sundays to study Sanskrit. But as he had some work on Sunday he came on Saturday itself. Today I taught him the case affixes. In the plural of third case affix Panini has administered “Bhis” the next to the substantive for those which end with AD BIS is the percept from the aphorism “ATO BHIS AIS” (7.1.9) why directly AIS is not ordained? Why BHIS first and then AIS? There it is like this. AIS will be administered only to that which ends with AD. For others it is BHIS as could be seen in the

words like RUSHIBHIH. YATI BHIH, NADEEBHIH, GURUBHIH, GOBHIH, NOBHIH, and so on. The ordinance of Panini is meant not only for day to day works, but even for Vedic words. Patanjali states while commenting on ATHA SHABDANUSHASANAM as follows:- Now the Ordinance of words, which words? For this worldly as well as Vedic words. In Vedas we can notice that the words ending with AD DHIS is seen. It is as follows:-

BHADRAM KARNEBHIH SRUNUYUMA DEVAHA
 BHADRAM PASHYE MA KSHABHIR YAJATRAH |
 STHIRERANGAIH TUSTU VAMSAS TANUBHIH
 VYASHAMA DEVAHITAM YADAYUH || (R.V-1.89.8)

Here in the former half for the words Karnebhih “BHIS” is used. In the latter half Sthirerangaih “AIS” is employed. In the entire gamut of words having seen the abundant usage of BHIS made BHIS as the root affix and “AIS” is an indication. And also in termination keeping in mind the accomplishment of the effect had added some supplements. Just as the letter JA for JAS, SHA for SHAS and so on. JA and SHA due to the effect which is meant for the division of its innate form. Though for both the case affixes of the first as well as the second it is “AS” in Plural and “SHE” cannot be implemented as indicated by Panini “JAYAH SHE” (7.1.17). So also in the second case affix plural if AS is employed then in both the case affixes due to the common termination in SHAS from the aphorism “TASMAT

SHASONAH PUMSI (6.1.1.3) the latter SA in the second case affix, the arrival of NA becomes clear. In all the grammatical forms there is a great preamble. This is an offshoot of the intellect of the revered Panini.

Those scholars have done deep research in Panini's Grammar there are still matters to be researched. So also in Tinganta – A voice for another in the plural of first case affix. “JHI” is the termination ordained. Panini in the voice for oneself TIP TAS JHI..... (3.4.78) again JHA has an end in the aphorism JHONTAH (7.1.3). In the words ANTH when it is in the form of JHI due to the letter “E” it gets the word “ANTI”. With that many forms like SIDDHANTI, BHAVANTI, PACHANTI, PATANTI, gets formulated in others sense. So also “EDHANTE”, “SEVENTE” are the forms. Here the question is – why he started with JHI and then the oncoming of JHA. Why not in the beginning itself in the plural of the first case affix as indicated “ANTI” One cannot see the usage of “JHI” or “JHA”. Why the revered one has indicated it.?

Here the commentators are silent. Indeed this Panini's Grammar is very deep. Not only the Panini's Grammar but the whole of Grammar itself. Hence for the root KASH in the sense of KRUCHRA, from the aphorism “KRUCHARA GRAHANAYOH KASHAH” (7.2.22) the example of “ID” for the word KASTA is indicated by the author of KASHIKA – Indeed Grammar is difficult. If Grammar was difficult during

the time of the author of KASHIKA, now what is strange if it is difficult?

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CONVERSATION WITH THE THAI AMBASSADOR

One day Pythoon expressed a desire to see the Ambassador of Thailand. He said that on the first of September in 2014 it would be better to meet him. At 9-45 from the embassy of Thailand, the vehicle would come to your place to take you there. The vehicle came at 8-30 itself. As it had come much before the scheduled time till it stayed in the house up to 9-15. Since the driver had to wait for long and the traffic also could be more on the way I started at 9-15 itself. We reached the embassy at 10. Pythoon was right there in the entrance. He took me to the second floor with affection. Then the servant permitted him to enter. When we were sipping tea and conversation, the Ambassador came. He had come 5 minutes in advance. He welcomed us. Then our conversation proceeded as follows:-

I - Yesterday I saw the Prime Minister. I also talked to him for some time.

Ambassador – What matter?

I – From the Akashavani of Bhopal they had broadcasted for many years the musical episodes from Ramcharita Manas of Goswami Tulasidas. Its cassette is in Archives of Akashavani.

Akashavani has digitalized it so that it could be heard from anywhere in the world. It is divided into 7 ACDs pertaining to 7 Kandas. Prime Minister released it. I was also invited there. When the Prime Minister got down from the Dias having released it, I approached him quickly and introduced myself.

I am Satyavrat Shastry. I am the Chairman of Sanskrit Commission being appointed by you.

My writing is critical as well as creative. When I was eleven my First Sanskrit poem got published. Prime Minister listened to me with surprise. The poetic talent which began, even now it is continuing incessantly. Having said so, when I started saying something else, someone else came. Having met others Prime Minister came to the lounge where snacks were served. When I started narrating about my book on Human Values the Prime Minister directed me. We will discuss it later. First you have your Snacks. When I put some snacks into my plate and turned back they went away from there. I feel gratified that I could talk to Prime Minister for some time. It is difficult even with effort to talk to great men. I think it was possible for me on account of the merits of my past lives.

Ambassador – What is Ramacharit Manas?

I – It is a poetic work about the story of Rama.

Ambassador – Is it like our Ramakien?

I – Yes.

Ambassador – In which language it is written?

I – In Avadhi Language. It is a dialect of Hindi.

Ambassador – We want to buy its ACD. where can we get it?

I – From Akashavani. But it is in Avadhi dialect. It is not easy even for us to understand without a Hindi or an English translation.

Ambassador – Let it be so. As the story of Rama is in it that is enough. Let us talk about something else as much has been discussed about it. It is being decided that the Princess would be honoured in the World Sanskrit Conference. That is indeed very good. With that the relations between the Countries would be strengthened.

I – It is a good decision. But it was not easy. I was the Chairman of the deciding Committee. All together there were seven members in the Committee. The Chairman of the Indian Council for Cultural Relations was also one among them. He was not present on that day. Among those present, I was one of them. The Director General of Indian Council of Cultural Relations was another. The other four were subject experts. None of the subject experts were in favour of the Princess. To start with there were nine in the Committee, like the Nine Planets. One of them reminded that these were nine gems. One of them as taken as the greatest. Then after a long discussions three names were taken. I, the Governor General and the Chairman of the Indian Council of Cultural Relations were in favour of the Princess. But the other members had not opined

for it. The Director General suggested for a majority opinion. Even then it was difficult to take the name of the Princess. I, Director General were two and they were four. They had majority. One of the members somehow took a lighter stand. Still, the majority was not there as both of us were equal. (three, three). Then the Director General said, the privilege of casting one vote is in the custody of the Director General. In that case, would be four versus three with which majority could be got. I did accordingly. Thus majority was achieved. Thus the decision could be arrived at.

Ambassador – You have done a lot.

I – I thought that work could not be got. But in the end I could accomplish it. Whatever we had thought that had happened. Prime Minister would confer the honour. It materializes in the next year. I sent an email to the Princess that we could meet next year. She may come to India during March or April.

Ambassador – It is possible for her to come to India either in the latter half of February or First half of March. She has to visit two places. One of them is Delhi and the other one is Shillong. I do not know why she insists on that. She again and again takes that name. She might have known it from some where. Hence she is bent on going there. What is the mode of Award presentation here?.

I – First Prime Minister and External Affairs Ministers would take their seats on the Dias. Then they would be welcomed with

a flower bouquet, then external affairs minister would welcome, then the Prime Minister would honour the Princess, then the Princess would give her award acceptance address, then Prime Minister's address, then vote of thanks (which would be probably given by the Chairman of Indian Council of Cultural Relations). Then Snacks would be served. Generally it would be like that I think that, it would follow here also.

Ambassador – I wish that before the award presentation some where the Princess should meet Prime Minister and Minister of External Affairs for 10 to 15 minutes.

I – That would be good. That you have to suggest to the office of Prime Minister and office of External Affairs Ministry.

Ambassador – The Princess has visited India many times. Whatever photos were taken or pertaining to her by the Photographers all that I want to display in the form of an exhibition, when she comes here next year to receive the Award. Such an exhibition was done in Bangkok by the Indian Ambassador. Whatever was displayed there, more than that exists in the Government Museum. It could be procured from there. Now the question is where to arrange for the exhibition.

I – In the Prime Minister's residence itself. In the near by room next to that of the meeting place, with which those who attend the Award Presentation Ceremony could view those photos also.

Ambasador – Is there such a room?

I – Yes it is there

Ambassador – Good.

I – (To put forth some other topic) I am grateful to the Thai Government that I have been selected for such an important occasion. When 12 or 15 people would be present it may not be good to preside. You know in Bangkok during my book launch ceremony, the hall was not enough and Chairs had to be placed outside. For that special funds were reserved. When such a thing can happen in Bangkok what would be the condition in Delhi where I know so many people, my colleagues, students and my other friends and well wishers. Their absence would pinch me. At least 50 people should be accommodated. It could be arranged in some other hall either in the hall of Bharateeya Vidhya Bhavan or in the Auditorium of Sahitya Academy or in the Indian Council for Cultural Relations Auditorium. It would be all inclusive, and one need not even pay the rent.

Ambassador – Our policy is that the honour could take place in one's own country. Thai embassy is as good as Thailand. Hence the felicitation could take place there itself.

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Earlier also you have received the Royal Honour. The Ambassador said looking at Python – It is of which number? It is the 5th one said Pythoon. Where was that held? It was in Sheraton Hotel said Pythoon. Who had organized it? It was by the Indian Ambassador at Bangkok. How was that

possible? The Thai Government honour - How can it be arranged by the Indian Embassy? I said – somewhere in the palace the honour was conferred. Welcome / Congratulatory Ceremony was held in Indian Embassy.

Ambassador – Then it is alright. I had thought how could the Indian Embassy arrange the honour? Congratulatory ceremony is something different.

I – Regarding the honouring ceremony I had thought about differently. When the Princess comes to India to receive the honour next year, then let her honour me. What would be more befitting then receiving a Royal honour from her Royal Highness?

Ambassador – It would be a lot of delay. I cannot safeguard the materials of honour for that long.

I – Then when you want to honour me?

Ambassador – It would be alright in November. That too in the first week. And there also on some working day.

I – That would be good to me also. As I had already told you, you have to make the arrangement for 50 people.

Ambassador – Let the ceremony take place in my own residence. I will inaugurate it and honour you. You yourself can see whether it has sufficient space or not. (with a lot of thought). There is a small backyard with lawn at my residence. There it could be arranged.

I – Very good. The problem has been solved.

Ambassador – Kindly excuse me for my enthusiasm. I want to know why you were not present in the just concluded World Conference at Bangkok.

I – The same was asked twice to me by Anil Vaghva (who is now the Indian Ambassador at Thailand and Incharge of South East Asian Countries). What can I say in this regard?

Ambassador – Did you receive invitation?

I – never.

Ambassador – Why not?

I – I do not know.

Ambassador – It is a secret.

I – Let it remain a secret. It is not good to unravel a divine secret. All of us laughed loudly.

As there was no other matter for discussion, the discussion came to an end after one and a quarter hour. I invited Pythoon and set out from the embassy.

The embassy vehicle was ready to drop me at my residence. I thought if he could drop me in Bharateeya Vidya Bhavan, then I could go home from there. Let me request Pythoon for that. He said – The vehicle will drop you wherever you want to go. When he said like that I reached Bharatheeya Vidya Bhavan with that Vehicle. On the way I thought that I should know whether Ashok Pradhan is in the office or not? Without knowing that, I started. I contacted him over my mobile. I asked him whether he would be in his

office at 12 'o' clock? He said, that he would be there. You may come. You are welcome. I went and met Ashok Pradhan without any worry.

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During 26th and 27th of February 2015, a Seminar was organized on the Topic "Impact of Sanskrit on the Overseas". The lectures and papers presented there is now being published in the form of a book. Ashok Pradhan wanted me to edit that volume. The editorial note I wrote yesterday night. I sent it to Pradhan through email. When I entered his room he said that he had received it and he had gone through it. That also I have sent it for printing. I told him that I had sent it though not being well. It is in my nature that the work is of utmost importance and everything else is secondary. In spite of my health, I complete the work assigned to me. The back pain in the head troubles me a lot. Bodily problems even occur to mine. In spite of being filled with many problems I do work. I thought it had to do with skin. Small boils arose in the head. When I was in Vishakapatnam last year it developed in the neck. At that time I contacted a skin specialist. Whatever medicine and ointment he had given, with that it subsided. The present disease is also some what like that having thought so, I took the same medicine. Even after that there was no remedy. I went to a skin specialist.

He examined thoroughly and said that it is not a skin disease. It is muscular ailments. It has no medicine. One should lie flat on a hard bed and fomentation should be given.

In the meanwhile, Avasthi the registrar of Bhavan had come to the room. Having known my problem he said – I know a specialist who is an expert in curing this disease. He has love towards Sanskrit. He would certainly love to see Sanskritists like you. He would feel gratified with it. The money matter won't exist at all. I will take you to him having known his time. He would thoroughly examine you and tell you what to do. I told him fine. Indeed they are great who are concerned about my health. Generally we perceive only selfish people.

Having handed over to Pradhan everything that is to be printed and having invited him I followed the Vehicle of Avasthi and set out towards my house.

I have dedicated my body to serve Goddess of Learning. If she bestows health to me, then I can serve her for some more time. Now that is what I like to do. I dedicate my entire time towards that.

Not only I taught the Sanskrit words to Pythoon but also its derivation and formulation from the point of view of Grammar. I was surprised to see his zeal for learning Sanskrit

Grammar. Ordinary people think that Sanskrit Grammar is difficult to learn and avoid learning Sanskrit itself and concentrate on learning something else. What is Sanskrit without Grammar? Without which how to get Cultured Language? Grammar originated thousands of years ago. The author of Mahabhashya states – Having served various people one can cultivate the habit of speaking fast. In Vedanta, Vedic words get formulated and in this world the words of the World. Just to get the perverted minds educate in the proper perspective Acharya put forth the Shastra. (Paspashanhika).

Whether Grammar is difficult or abstruse is to be examined. It is not proper to examine it without the knowledge of the right usage of words. So says, Bhartruhari. Hence to put forth the right words this system had been put forth by the Wise.

The Scholars of yester years particularly devoted towards the correct usage of words so says the author of Mahabhashya. When the right and wrong words are before us, we should invariably adopt right words. If we do so, it would be good to us. Hence our forefathers used to put in a lot of effort in mastering Grammar.

In the tradition of Grammar this statement is well known – for twelve years Grammar is heard. It will be definitely heard. It involves lot of time. My father spent his whole

time in mastering Grammar. On account of his extraordinary Prowess over Grammar he was known as Abhinava Panini. The day on which he expired I received a telegram from Sri. Akhandananda Saraswathi, a Great Scholar and a renowned Mendicant. Today the Sun of Grammar has set.

Now, where to find such Scholarship? Where is such genius.? Or where is such inwardness with Grammar?

Many times I get worried. What is our fate? What is our future? People have little interest in studying a Shastra. To get a position, to get a promotion or to get President's Certificate of Honour people put all their effort. No body is dedicated to learn a Shastra. Even the intelligent do not involve themselves in studying Shastras. People write two or three works to get the President's Certificate of Honour, Or some do so, after getting that honour. Their getting an Award is the sole means. Once they get the Award, how many would take to writing? Their intention is to get what they have not got. The author of Mahabhashya has stated that a Brahmin as a duty should Study Vedas along with the 6 Vedangas. Without the purpose needs our attention. Without the purpose the cause seen is unwarranted opines Kayyata. Without any cause in actuality means without any purpose. The popular saying is that without any purpose no body does any thing. For ordinary people involvement comes only with the fruit. But for a Brahmin studying of Veda with Vedangas

is certainly without any purpose. Just as Brahmin is supposed to know Vedas with meaning, the same holds good regarding other Shastras also. Only with that a Shastra can be protected. Otherwise the Shastras would cease to exist. What amount of Shastras we have inherited from our forefathers? This we have to pass on to next generation. Otherwise, the tradition would be lost.

The Sanskrit Scholars whose livelihood is to teach Sanskrit, it is unfortunate that they do not teach it to their children. With that the traditional learning which is inherited just leaves with them and will not go to their children. The knowledge of the Shastras inherited from ancestors is one thing and not received through tradition is another. There are some intricacies which we would inherit from our forefathers. Hence we have to safeguard the Shastraic knowledge inherited from our forefathers. Everyone should put in an effort that it should not be lost.

What I have narrated above that is not a reality regarding my own case and that really pains me.

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OTHER REMINISCENCES

I want to recollect one incident here which was long before conveyed to me by my friend Pankaj Chande who was the Vice-Chancellor of Kavikulaguru Kalidas University at

Ramtek. Once he arranged his preceptor Ananth Shevde and told him – One question is bothering me for long. The great poet Kalidasa has stated in Meghadoota - “Here rises in front from the top of the anthill a piece of Indra’s Bow” (Poorvamegha – 15). How can the Indra’s Bow rise from the top of the anthill? He immediately said – Valmika is a black cloud. As soon as that was uttered, the doubt got dispelled and everything followed logically. From a black cloud certainly a rainbow can arise. This is what is known as the traditional scholarship. None of the commentators of Meghadoota have highlighted this. The commentators like Mallinatha and others have commented the word Valmika (anthill) as Vamaloora (which is just a synonym of Valmika) and he has quoted Amarakosha – **Vamalaoorascha Nakascha Valmikam Punnapumsakam**. The question as to how the rainbow can arise from an anthill has never crossed their mind.

Thus the revered preceptor Pandit Shukdev Jha Sharma at the time of narrating the letters to give Vrutti to substantiate the author of Varthika. Revered Pathanjali splits up the word Vivritti Samavaya as Vrityantho Va Samavayah, Vrutti Prayojano Va Samavayaha Vruritti Samavayah – Thus he gives three explanations of splitting the compound. Kayyata and others have kept silent here. Such explanations can be

known only through the tradition of Preceptors or tradition existing in the family. Those intricacies he had told me.

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My daughter and son have studied Sanskrit only up to School. Son has studied more Sanskrit than the Daughter. In his childhood he had learnt Sanskrit under my father. My father had taught him Laghukaumudi and some Cantos of Raghuvamsha. My father wanted my son's knowledge to be made public in front of Scholars. The test of a Scholarship is before the Scholars after all. During the thread ceremony of my son my father had arranged it. Four Scholars namely Chajjuram Shastry, Vidyanidhi Shastry, Ameer Chandra Shastry, and Atmananda Vidyalankara were invited to test him. They asked all kinds of questions to him regarding the subject and he had answered them correctly. Being pleased with my son they called him Balashastry. Though fasting he quickly answered their questions. First he was worried whether he could correctly answer the questions of the Scholars. But when he answered the questions convincingly he laughed as though he had crossed over the ocean of test. This could be seen in the photo inscribed in the next page.

I want to narrate an incident just to bring out his Grammatical proficiency. In some marriage all the three of us had gone. My father, I and my son Sharat Chandra. There

Dayanand Bhargav asked someone regarding a Grammatical usage. Their, Shivanandan Shastry was also present. He told Bhargav – he is a Grammarian and this question should be put to him. Knowing that he is a Grammarian he said – I want to ask you a question. He said – yes, you may ask. My son asked – How to split the word Shatabdi? Shastry immediately said – Shatanam Abdanam Samaharaha. My son negated it and said – no it is Shatam Abdanam Samaharaha.

My son even studied poetry during his childhood. He composed Shakuntalopakhyanam which is a century verses and is being printed in the Journal Samskruta Ratnakara.

With the passage of time, when he studied something else and my father expired and with that his study of Sanskrit decreased. He could know whatever was taught in the school. He took to Engineering in the college.

My daughter also as stated above, studied Sanskrit in the School. Then her main subject was Hindi. She got her M.A., M.Phil., Ph.D., & D.Litt. in Hindi.

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From the above narration it is quite clear that though my children had entered the Sanskrit field and they never had mastery over it being engrossed in the respective work they are spending their life happily. They are only knowledgeable and

not proficient in Sanskrit. Thus sometimes I get worried. If any of my work begun by me does not get completed during my life time then who would complete it? If it is in manuscript form only, then it gets destroyed. I do not have a Bhushanabhatta to complete my incomplete work.

As this is both contextually relevant as well as irrelevant I want to say something. In the fag end of the life, my father had composed a work pertaining to Karaka and Samasa portions he had thought that it should be in English. Regarding its title he could not get it though even after giving a lot of thought to it. On one day he asked me as to what could be its title. Suddenly it occurred to me - **Panini Reinterpreted**. He appreciated it and took it. That work was written, the work was sent to Sri Narendra Prakash Jain, the Proprietor of Motilal Banarasidass through my wife. Then they suggested that the foreword, index and the author's brief Bio-data should be added to it. That also he wrote. My wife was told to handover that to Motilal. She handed over that to them. After two days, my father passed away. A month went by. The telephone rang. A voice was heard from the other end. I am Narendra Prakash Jain of Motilal Banarasidass. The printing part is completed of your father's work "**Panini Reinterpreted**". Its Foreward, Index, Author's and Textual matters should be sent. It was written by my father and my wife had given it to you. That is right. But, now I am unable to trace it. I asked him worriedly, - why it is not there? I

had given it to the Superintendent. When I said that you should ask him he said – he has left us and gone some where. Now we do not know his present whereabouts. You have to do it yourself. I told him it is difficult. I can write about the author but not the foreword. There the whole intention of the author would be there. Whatever it is, you have to write about the book also. That also I accepted as there was no other go. Whatever was remaining, all that I completed. Whatever my father had written in the form of Sanskrit foreword, that I wrote it in English. In Latin it is known as Imprimis. As I was a Sanskritist and a Grammarian too, I could do the job satisfactorily. Otherwise what would have been the fate?

If any of my work/works get incomplete and if I expire then how will it get completed? This is my worry. Another one is the protection of my books. Now I have nearly 12000 books which I have collected over years. Collecting books is one of my hobbies. The old saying states that a Scholar is buried in his books. It is true regarding me. Wherever I go, whether within or outside the Country, I would go to a bookshop to buy books. It is indeed the fate of Sanskrit books that it could be got only from the locals. And it is not possible to get books from the book sellers of Delhi. Hence, I have to visit local book sellers. Some scholars publish their books with their own finance. They are simple people who do not know how to sell their books. All the published books remain with them. Some out of regard for

me or to get my opinion they send me their books. Their number is also quite large. Some others send their books before printing itself to get my foreword or my opinion. When that book gets published, they present the copy to me. Till date, I have contributed forewords to 140 books. – Those forewords and introductions I have brought out in the form of a separate volume entitled “Introducing new works on Sanskrit” running to about 450 pages.

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MY COLLECTION OF BOOKS

Not only I have Sanskrit books in my collection, but also I have those pertaining to Inscriptions, Ancient Indian Culture, Philosophy and Science. I have a large collection of even the Lexicons – Amarakosha – Medinikosha – Vyjayanthikosha, Vachaspatya, Shabdanushasana along with the Lexicons of yester years. I also have the Lexicons written by modern scholars like Rout – Boutlinge, jointly written Sanskrit – German Dictionary in 5 Volumes, Monier William’s Sanskrit – English Dictionary, - Sanskrit – English Dictionary on Historical Principles – All the parts so far published from Deccan College Post Graduate and Research Centre, Bloomfield’s Vedic concordance, a Vedic concordance being issued from Hoshiyarpur. So also I have French – English Dictionary, Russian- English Dictionary, Oxford-English

Dictionary, Oxford-English – Hindi Dictionary, Bhavan’s Hindi Dictionary, A Dictionary entitled “Sanskrit terms in Southeast Asian Languages” for which I was a Chief Editor has been published. While writing that, I had to collect some Lexicons pertaining to South East Asian Languages. I was in Bangkok when I was editing that Dictionary. Having gone to the book stores I got dictionary pertaining to Lao – English, Eng – Lao’s, Cambodia – English, English- Cambodian, English – Malaya, Malaya – English, English –Thai, Thai – English, were easily available in the book stores. Having gone to the Library I got it Xeroxed. So also I Xeroxed J.Gonda’s “Sanskrit in Indonesia”. Thus I got many Lexicons. As Vietnam is also a part of South East Asian Country, I wanted even that Dictionary. That was not easily available in Bangkok. Neither in book stall nor in Library. That also I could get due to the courtesy of the Princess of Thailand as I have narrated already.

I am a book worm and the old saying goes that the Scholar would be buried in his book. I also have some very rare books. Just to illustrate I have the Lankalankara commentary written by Vadiraja on Mahabharata which is not available even in Bhandarkar Research Oriented Centre, as it is not been indicated even in the enlarged editions. In one of the visits to Udupi I had got it. So also I have works pertaining to Christianity, Works on Jainism, works pertaining to Sanskrit and Prakrut where the literature on Jains is available in many volumes. So also I have

works pertaining to Sikhism written in English having different volumes wherein one can trace out the history of Sikhs. I also have many works pertaining to German, French, Italian, Chinese, Japanese, languages pertaining to Indian culture which may not be there in the book stores of those countries.

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COLLECTION OF JOURNALS

Not only I have collection of books but also I have a lot of Sanskrit Journals. Many years ago, I had met Dr. D.T.Tatacharya. He was the Editor of "Udyan". During my conversations. I asked him as to whether he has the back numbers of the journals. With a little pause he said – Yes. It is to be searched . It is a monthly journal. Every year 12 numbers would come out. It is being published for 40 years. So far it might have had 500 numbers. It has not been kept year wise. It has to be arranged that way. Though it is a difficult task for me. I have to do it. It is my first love. Whatever, the price of the journal, including the postage I would bear it. - I said. I can give you some advance if you want, later you can send me the Journal. No, no. You can send it later. First I have to collect the back nos.. That would be my first task he said. Having gone to Tirupathi he sent me the back nos. through Railway parcel. That collection I arranged it year wise and got it bound in rexine. Right now I have that invaluable treasure. After some time

Tatacharya expired. The journal also stopped. I am immensely happy that I have all the nos of that journal.

So also I have all the nos of the Sanskrit Sahitya Parishat Patrika issued from Calcutta for 60 years which was sent to me by my friend Heramba Chatterji. That also I have got it bound long back. So also, Samskruta Prathiba published from Sahitya Academy and Pranava Parijata which has stopped its Publication now. Divya Jyothi which has stopped coming from Shimla, Viswa Jyothi issued from Hoshiyarpur and all the nos. of Visveswaranand Indological Journal.

I also have many Thesis which I had examined. I have been thinking for quite some time that I have to handover my great collection to some Library. I have worked for 40 years in Delhi University. I retired from there. I thought that I should present my collection to Delhi University. With that intention one day I went to the Chief Librarian and told him – I am Satyavrat Shastri, I retired from this very University. I have a collection of 12000 books which is very rare and I want to present it to your University along with the Steel Almirahas. Having heard that he was spell bound, dumb founded, slowly said – Indeed it is a great collection. A big room would be required to hold it. We do not have such a big room. It has to be built. We have land to raise it. But we do not have money for that. Probably it requires 10 lakhs. If you can give that also along with the books, may be we can receive it. Having heard

that as though being hit by a diamond, as though shot by an arrow, I set out from there. At that time it occurred to me. How the human mind works? I am having over a great collection which may be half a crore of rupees which has been always considered by me as though it is my second heart. He wants 10 lakhs also along with it. How ungrateful he is? UGC can be requested for building a room. I lost so much of money in collecting books. How can I give so much of money to him? A sugarcane which is squeezed undergoes still more squeezing.

104

Some years passedby. I was appointed as Honorary Professor at Jawaharlal Nehru University in New Delhi. With that I came into contact with the Special Sanskrit Study Centre there. I used to take care of class once in a week there. I was going there on my own expenses. Not only money, but even much valuable time I spent there. The center was newly established there. As the building was newly built, there was class room along with the library. Books had to be bought and kept there. I thought that only new books could be bought from the shops or those books which have been printed some time back. But not the rare books which I have been preserving from quite some time. Why not I give my books here? After all I am having connection with it. When I thought like that something bad happened which I had not even dreamt.

July 23, 2007 is like a Trident. In the past 2-3 years I was in so many central committees. It was so even on that day. To finalise the Ph.D. candidates, a committee had been formed. I went to the centre quite early. As soon as I entered the room, I saw something strange. The Professors there did not greet me as they used to. I saw some bad feeling on their face. I thought that everything was not alright. When I sat on my Chair, a Professor started telling about me to the Chairperson of the Centre. He told the Chairperson regarding me thus – He has to be seated elsewhere, the Visiting Professors of the Universities are fit only to teach and they cannot be in the committees. The Chairperson said that there is no such rule. I have got a letter from the University where it is clearly mentioned that even the visiting Professors also could be in the Committees. He went out to bring that letter. By the time, he could bring that letter, taking it an insult I took my briefcase and came out of the room. Two teachers followed me. I was sorrow ridden and kept quiet. Before I could get in to the car, those words came out of my mouth the very words which came from the mouth of Arjuna before the war of Kurukshetra. Oh, Lord, I am seeing wrong things.

I went to the house having got into the Car. Afterwards I came to know that the committee did its meeting then I came to know that nothing untoward had happened. Neither the Chairman or Ex-Chairman accompanied me to the Car.

Whatever had happened no body even regretted for it. For a person of my caliber having received honours at Foreign and in my own land this is a kind of an insult. I do not know what mistake I had committed. Without any fault the teachers of the centre had insulted me. I never speak harshly towards anyone nor do I find fault with them. I do not forsake my duties directly or indirectly. It is my nature. I have no interest in controversies or scandals. Without any reason the teachers of the centre had behaved like that towards me. At that time I firmly took a resolve like Bheeshma let alone giving my books to the centre not even a page or a torn page I am going to give it to the centre. Let my collection be with me. Giving charity to an undeserving person is shunned in the scriptures. It is said – the charity given to undeserved would yield bad fruits (Padma Purana – 3.71)

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Some years ago the Delhi Centre of Bharateeya Vidya Bhavan started a centre of Indian Culture. There I was appointed as Chairperson of Sanskrit Studies. As the centre had just started, there were no books there. It had to be established there. There I can give my books. The land was procured near the Bhavan itself. Now the building is coming up there. A portion of it would be the library. There two rooms could be named as Satyavrat Shastri's collection. In the next room all my Awards and Citations could be kept in

the form of a museum. I want to putforth this idea to the Chairman of the Bhavan. If he accepts , good. Otherwise, I would convert my house itself as Library cum Museum. I will start a Trust to take care of it and put some Corpus Fund. I will register the trust according to the rules and regulations.

I have to decide fast whether to give it to Bharateeya Vidya Bhavan or to keep it in my house. I am getting old day by day. Many diseases encounter me like demons. My strength is getting reduced day by day just as the moon in the dark half of the month. Still I take do or die stand to work or to die. Before my strength totally vanishes, I have to build up library and museum. If all the organs fail, it cannot be done. Those people thrive who act before the fate overtakes them and they would be wise.

I am interested in writing some books. I have already brought out the first part of my autobiography. There I have touched upon only some incidents of my life. Much is left out. My life pertains to many details. Many things have happened in latter years. That needs explanations. For that two more volumes of Autobiography are required. Now I am engaged in writing the second volume. Not all incidents I can recollect. Whatever remains, that also may not be chronological. It is possible that it could have been interchanged. We are not sages to see the past and visualize the future.

The mind of the sages would not be encountered with Satva, Rajas and Tamas and hence they could get divine insights and knowledge. The knowledge of the sages regarding the incidents of the past and the future will not be different from the present situations. (Vakyapadiya – Brahmakanda – 37).

We are ordinary people. With that we may forget something. Whatever remains in my Memory that I want to narrate as it is, is my desire. I want to complete the third part of my Autobiography soon. Lot of things having narrated in the third part. I want to complete my Autobiography. The three parts put together may come up to 1000 pages. My fond wish is to release these volumes and to place it in the hands of Scholars soon. For that I pray for elder's blessings and good wishes of the youngsters. I also pray the God Almighty for my physical and mental well being. I also pray Lord Ganesha to favour me without any obstacles in my Task.

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WORKS TO BE WRITTEN

a) History of Sanskrit Literature :

Many years ago I was invited to deliver a Lecture at the National Autonomous University in Mexico. There I had to give six or seven lectures. The topic decided was **History of**

Sanskrit Literature. Right from Vedic time to modern literature I had to cover in 6 to 7 lectures. Knowing fully well it was impossible as the existence of a Golden Deer, I accepted it and the Lectures had to be written which after the talk could be printed was the instruction of the University. At that time, as there was Swine Flue, people were forbidden from going to Mexico. Thus I could not deliver lectures at Mexico. About 175 pages of typed matter I want to bring out in the form of a book entitled “**The History of Sanskrit Literature in 10 Lectures**”. The Publisher is enthusiastic in publishing it. He has demanded many times about it. As I was busy, I just could not devote time to it. Now I have some time. I have sent the report of Sanskrit commission. The Sanskrit study pertaining to overseas of South East Asian Countries having edited that volume though being strained and fatigued, now I want to spend time in bringing this **History of Sanskrit Literature**. Many Indian and Foreign Scholars have written books on History of Sanskrit Literature. Where is the need of me writing another book on it? If this question crops up, my answer is like that of the statement of Kalidasa –

**Not everything old is gold
Not everything new is bad
Many Scholars have pondered over
Matters of Yore.**

Again and again one has to ponder over great matters even by great scholars of present times which can give fresh meanings and a new way of thinking and there is absolutely no doubt about it. (My own composition of Verses)

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Regarding the History of Sanskrit Literature, I have said many things anew. It was essential for me. I am more interested in finding a new path than riding on a beaten track. I want to illustrate here as a bird's eye view. It concerns with Ramayana and Mahabharata. Ramayana consists of Cantos. It is quite befitting in keeping with the characteristics of the epics that it should consist of cantos. Mahabharata is divided into Adhyayas. In Ramayana, the division is into Kandas and in Mahabharata it is into Parvas. Ramayana consists of more of this worldly matters. (Especially Sundarakanda) but not so in Mahabharata. Basically, Anustup is the metre and some time Indravajra and Upendra Vajra is being made use of. Sometimes even the Vedic metres. As Ramayana is basically poetry, in accordance with that we have the delineation of mountains, seasons, ocean, but not so in Mahabharata. Ramayana is embedded with alliteration and sometimes the words simply overpower our heart. Just as the description of the rainy season depicted in the 38th Canto of Kishkindakanda :-

**Vahanti Varshanti Vadanti Bhanti
 Dhryanti Nrutyanti Samsvasanti |
 Nadyo ghna mattagja varantah
 Priya Vihinaha Shikinaha Plavangaha||**

Regarding the narration of mountain, we have a very good illustration in Sundara Kanda 56th Canto when Hanuman ascended the Arista Mountain – 26th to 38th Verses. Some verses for illustration are :-

**Aruroha Giri Shresta Aristamari Mardhana
 Sottareeya Mivambodheh Shrungantara Vilimbibhih |
 Bodhyamanamiva Preetya Divakaraih Shubhaih
 Unmishantamivodbhootaih Lochanairiva Dhatubhih
 Toyoghanisvanair Mandraih Pradhetamiva Sarvatah ||**

**Prageetamiva Vispastam Nanaprasravana Svanaih |
 Deva Darubhiriva Udhрутaih Oordhvabaturiva Sthitam ||
 (Verses 26 to 38)**

Regarding the beauty of the seasons in Kiskindakanda in 28th Canto during the narration of Rainy season Verses 1- 53. Some verses could be given as sample:-

That season has come. This is the rainy season. Look at the clouds in the sky resembling a mountain.

Having tasted the juice of the oceans it gives out a tasty food. Having worn the antelopes skin these clouds, wearing sacred thread in the form of the Streaks of rain these mountains shine.

Having tasted the juice of the oceans it gives out a tasty food. Having worn the antelope skin these clouds, wearing a

sacred thread in the form of the streams of rain. These mountains roaring with the wind emanating from the caves appear as though they are Brahmins reciting Vedas. The meadows appearing green with the rains, the peacocks with their dancing in a festive mood, the forest full of Balahaka birds appear beautiful.

Now Yoganidra is adorning Lord Narayana. Rivers are fast moving towards the ocean. Balahakas are moving towards the clouds. Last love is approaching her lover. Forest appears to be singing in the form of bees. Peacocks are appearing to be dancing, the lordly elephants appear to be intoxicated. The forest seems to have invited a music concept. The humming of the bees appear like the musical notes emanating from Veena. The sound of the frogs is like the rhythm. The clouds are playing on Mridangam.

There itself we can notice the description of the seasons. In the 30th Canto, 23rd to 59th Verses. 3 to 4 Verses as illustration could be cited here:-

In the branches of the Saptachada trees one could notice the beauty of the stars and the moon. The Sharath season has appeared like the playfulness of the lordly elephants.

The wind carrying the fragrance of the banana flowers by withering away the bees going about in the forest is adding to the intoxication of the already intoxicated elephants.

Being happy with the moon light spreading, by illuminating the stars in the dust she is going away from the sky.

One can notice the narration of the forest in all the Kandas. The description of the ocean could be noticed in Yuddha Kanda. What we find in Ramayana the narration of the mountain, seasons and oceans cannot be noticed in Mahabharata. This is the difference between the two. Not only that. Even in effect, there is lot of difference. One is having 24000 Verses and the other has 1,00,000 Verses. Even in the beginning of the story, there is difference. Ramayana begins with the ordinance of Brahma:-

- 1) May you narrate the History of Rama prevalent in the world. (Balakanda 2.31)
- 2) May you depict in beautiful verses the pious story of Rama.

It is not there in Mahabharata. It was independently composed by Vedavyasa. There also we have an episode pertaining to Brahma, but it is different. In Ramayana Brahma appears **before** the commencement of the story, his appearance is also accidental. Valmiki all of a sudden gets up and it caused a surprise to Valmiki. Even in Mahabharata, we have the appearance of Brahma but at the **end** of the story. This history has been created by me. By this, pious son of Satyawati that great story having made the Lord, I have made this pious work. (Mahabharata. Adi Parva – 1,54,55,61) How to impart this to a

student Brahma knows. The cause of his worry in the hermitage and address before him. There also it is all of a sudden as it caused surprise to sage Valmiki – Having seen him with folded hands surprisingly he welcomed him. Though Brahma knew the cause for the worry of Valmiki and he had appeared there only to remove that distress, asked him to tell the cause of his worry. I have indicated in my work “knowing fully well everything still I narrated”. But the author is not present in the earth. Brahma said – to write the work remember Ganesha.

In Ramayana Lord Brahma not only advises Valmiki to write the story of Rama but also bestows on him the strength so that the incidents pertaining to Rama, Vydevi, Demons along with the intricacies would be perceivable to him. Whatever he says will never go futile. The god also blesses him. That the story of Rama will be there as long as the mountains exist and rivers flow. (Balakanda 1.23-27). But in Mahabharata there is no scope for that. The Mahabharata was composed by Vedavyasa even before Brahma could descend in the hermitage of Vysya.

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There is yet another difference between Ramayana and Mahabharata. After seeing the killing of Krauncha Bird, Valmiki took pity on it and accordingly the poetry in keeping with the sympathy of birds with Krauncha was full of rhythm and music. He was surprised as to what had happened that the

will of Brahma was there. Brahma himself said – Its only on account of my prompting the verses emanated from you. In Mahabharata Vysya composed himself. In Ramayana the words are Rhythmic and melodious but it is not so in Mahabharata. Ramayana is musical, Mahabharata is not. Ramayana is not just once,. But thrice it is being sung – when Valmiki composed it with three means such as to Read, to Sing and with Melody which is endowed with 7 Ragas, embedded with erotic and other sentiments and it became a matter of worry as to who would perform it. At that time Kusha and Lava appeared there. They were well versed in Music, experts in Sthana and Moorchana, with notes Ramayana was taught to them. Having learnt it they started performing it in front of Sages, Brahmins and Saints. This was the first musical presentation of Ramayana.

Second time Ramayana was sung when Shatrughna killed Ravana and lived in the hermitage of Valmiki returning from Mathura to Ayodhya after 12 years. There he heard the story of Rama in keeping with the notes and music. Who and to whom it was sung it was not mentioned in Ramayana. Shatrughna returning from Mathura to Ayodhya having killed Lavana lived in the Hermitage of Valmiki. Having spent the night in the hermitage, the next morning he set out towards the western direction is being indicated there.

The night in which Shatrughna stayed in the hermitage of Valmiki, the same night Sita gave birth to two Boys.

When Lavana was killed, Shatrughna spent 12 years in Mathura. Then his desire to go to Ayodhya arose. Again he stayed in the Valmiki's hermitage while returning. By that time the children of Sita were also 12 years old. By that time they had expertise in singing Ramayana. Though it is not clearly stated in Ramayana who and for whom it was sung, still the circumstance in which it was sung is too difficult to imagine. Wherever Lava and Kusha sang it, there is no mention in Ramayana. The sage Valmiki did not teach Ramayana to anybody else. The third time during the performance of Aswamedha Sacrifice by Rama it was sung in the streets of Ayodhya, in hermitages, in the houses of Brahmins, in the streets, Royal paths, in the doors of Rama's palace by the Sacrificial Priests. Rama having heard that melody became curious. In between the Sacrifice Rama had invited great Sages, Kings, Vedic Scholars, Grammarians, Pournikas, Experts in Swaras, Gandharvas, those who were experts in Prosody, Painters, Expert Musicians and Dancers. Those two Lava and Kusha sang in front of Rama and the listeners had no contentment even after listening to it.

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Even those who sang Ramayana, even there is specialty about them. It is because Ramayana is fit to be sung. There is no such poetry in the world having 24000 Verses which is based

on the Technicalities of Music like Moorchana and others. This is the Ramayana of the Ramayana which has built in poetry in it.

The specialty of Mahabharata should be illustrated here. The sage has composed it in four forms. There are many longer and shorter retentions of Ramayana. This expert knowledge has been given to us by the great sage in a condensed form. This is because people like the things in a nut shell in an abridged form. To start with it had 1,00,000 Stanzas inclusive of Upakhyanas:-

This has 1,00,000 Stanzas pertaining to the meritorious deeds of the people. It is inclusive of Upakhyanas and it is a great work. (Adiparva 1.1.10 – 107).

Devoid of Upakhyanas it has 24,000 Verses. He composed 24,000 Verses devoid of Upakhyanas. According to another Version, it has 60,00,000 Verses. 30,00,000 Verses remained in heaven, 15,00,000 verses in Pitru Loka, 14,00,000 Verses in Gandharvaloka and 1,00,000 Verses in Human World.

Another subtle thing was also composed by the Sage of Mahabharata wherein 50,00,000 Verses were there. It was like an index being composed to Parvas and Adhyayas. Among these three resentions, the Primary one is the first – known as Bharata, the second is a condensed Version in 24,000 Verses and the Third one in the form of an index is the shortest one with 500 Verses. This was Mahabharata regarding Vysya's writing. There is a statement – whatever is here is found

elsewhere, what is not here, cannot be found anywhere else. But in Ramayana we do not have a longer and a shorter Version.

There is this difference between this Ramayana and Mahabharata that in Mahabharata we find such statements as “Soota said”, “Vaishampayana said” “Janamejaya said” “Kashyapa said” “Jaratkaru said” “God’s said” in keeping with the names of the characters – Dialogue between Yaksha – Yudhishtra, Sri Krishna – Arjuna, Yudistira – Bheemsha which is not there in Ramayana. Though there are many Upakhyanas there, still the story is in the form of a continuous flow. The range of Mahabharatha is very expensive. Srimad Bhagavad Geeta – Vidura Neethi which have been taken as independent works in the world. In Ramayana it is not there. Mahabharata is great lengthwise as well content wise. That expansiveness is not there in Ramayana. All aspects have been touched upon in Mahabharata. Hence the Popular statement – What is here is found elsewhere, what is not here cannot be found anywhere else. Bharata is also known as the Fifth Veda. Ramayana is on Par with Veda (as mentioned in Balakanda 1.98). Mahabharata is Veda itself – Karshnam Vedam (written by Krishna Dwaipayana). This having recited, meaning is narrated (1.1.68). Not only this, it excels Vedas in its greatness. Long ago the Gods weighed all the four Vedas on one side and Mahabharata on the other. Mahabharata weighed more. (Adiparva 1.71-72) .

Mahabharata is not only a treasure trove of knowledge but also a great poetic work. Hence it is said. – No poet is in a position to evaluate it. (Adiparva 1.72)

It is the foundation and the basis for all the important poets. Bharata is an unfading tree. (Adiparva 1.92).

The poetic Grandeur of Mahabharata is not that of Ramayana and there is no two opinion about it. The language of Ramayana is in the form of Dance which is rarely seen in Mahabharata.

The characters of Ramayana are not like that of Mahabharata. There we find Monkeys, Demons, Bears, and so on. It is pleasing to the world. Thus it is more popular than Mahabharata.

Though Ramayana is known as Kavya and Mahabharata as Itihasa, Ramayana is also Itihasa. Ramayana itself mentions that it is Itihasa.

One who reveres and reads this history would be relieved of all the sins and would get longevity (Yuddhakanda. 129.14-15)

- 1) To show that Mahabharata is history, not only we have the support of the tradition but also the Verses mentioned below is a proof by itself.
- 2) Some have called it poetry, some are still calling it so. Others call it as history in this world (Adiparva 1.26)

- 3) The son of Satyavati on account of his penance and celibacy constructed this history as a crux of Veda (Adiparva 1.54).
- 4) Among them waters ocean is great, among the quadrupeds cow is great, so also among history Bharata is great. (Adiparva 1.65-66)
- 5) In Ramayana just as we have kidnapping of women, by the demon Sita, so also in Mahabharata Jayadratha kidnaps Draupadi. The only difference is that Jayadratha is a relative and Ravana is not.

We have the usefulness at the end of Ramayana as well as Mahabharata. In Ramayana it occurs twice, once in Balakanda and in Yuddhakanda (In Kathaka commentary Yuddhakanda does not have usefulness). In Mahabharata it is there in Adiparva.

Thus in my discourses and critical expositions I highlighted many topics pertaining to well known works. I do not know whether these things exist in the history of Sanskrit literature or not. The specialty of my delineations would be that it is published as History of Sanskrit literature. Hence my interest towards it. I have given six or seven discourses. If I can give three or four more I can portray the entire scope of Sanskrit literature. That also I have to do.

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SYNONYMS IN SANSKRIT

In the first volume of my Autobiography pages 132 to 135 I had narrated that my paper entitled “Synonyms in Sanskrit” presented at the world Sanskrit conference held at Turino in Italy had a lively discussion. I had told at the end of the discussion – This is only a tip of the Ice berg. I have such a lot of information over it that I can write a monograph about it. That is still awaiting note. There also I have to concentrate.

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RAMA STORY IN SOUTH EAST ASIYA

For many years I was doing a major Research Project on Rama Story pertaining to South East Asia. I have lot of material. In keeping with the Dictum “who will be satisfied with fame” I want to collect still further material. That also I have to do. I have to collect the pictures of Rama from many sources. After collecting that I have to put forth the incidents pertaining there. This is because in the same big picture there would be many small pictures which has to be correlated with the Rama story of those places. Rama story according to tradition is different. Rama Story based on literature is different. It is a topic of Research based on what methodology one has to portray Rama story. In keeping with that one has to comment on the pictures.

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Here also I want to narrate something unpleasant. I have already mentioned that I have spent a lot of time in studying Rama story pertaining to Southeast Asian Countries. I traveled to many countries as part of my Research. There I went and saw the wall paintings and collected the pictures. In this context, I visited Burma and Indonesia. I went to many places and collected pictures. With great effort risking my own life all that I had collected I had kept it in a box. In 2001 when I changed my house at that time I lost that box. As I had lived in Roopnagar house for almost 40 years I had much material collection there. Just the books were 10,000 in number. Along with that there were many household utensils which I had packed in 50 boxes. Where I had kept the small box amidst that or did not keep it was unknown to me. With the passage of time when I unfolded all the boxes, I remembered that box. Even after lot of search I could not get it. That caused a lot of tension to me. But what to do? What had happened, had happened. Again, I have to go Burma and Indonesia and collect all those pictures. But I do not know whether the fate favours or not. In my present health condition it is not possible for me to visit those countries. I only have the matter regarding where it is available. This in detail I have narrated in my book "Charan Vai Madhu Vindati" which is an account of my travels. But my

matter of concern is how to regain those pictures. If some one can go to those countries and procure those pictures it is possible. But who would be having passion towards it as I have.? Many would like to go abroad, but they do not want to do hard work. I get worried in this matter, unable to know as to how I can go about it.

Some of my friends tell me that whatever material is with me, with that itself I can write a book on the Rama Story prevalent in South East Asian Country. Do not again try to collect pictures or to collect more matter. As if something bad happens, then I may loose what I have it now also. I think that I have to follow their advise which is good and timely. Who knows what is in store for tomorrow. I am old, my body has become lean, my strength is decreasing, I will not know how long I am going to leave. Before Yama the God of death takes me away, I have to complete this task. Otherwise, my great effort would be a waste. This is not advisable. The author of Mahabhashya has said that effort should not be a waste without yielding fruit.

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Another incident which is contextual also needs some discussion. There are 8 South East Asian Countries where Rama Story is prevalent. They are Burma, Thailand, Laos, Cambodia, Malaysia, Hindesia, Vietnam and Philippines.

The story of Rama differs from one to the other. But only the names are different. It is known as “Ramavattu” or “Ramathoygan” in Burma. In Thailand it is “Ramakiyan” (Ramakeerthi in Sanskrit) “Ramaker” in Cambodia (Ramakeerthi), in Laos Phra while pronouncing the letter “RA” is not uttered. It is in the form of “PHA” only. LAK (Lakshmana in Sanskrit), PHRALAN (Rama in Sanskrit) it is HIKAYAT in Malayasia (it is known as Katha in Arabic) SRI (Shri) Rama in Hindasia it is Ramayana Kakalin (Poetry), in Philipppines it is Maharaja Laavan (Ravana). In Vietanam it is Ramayana. In every country, the Rama Story takes a different angle. Laos is a small country. There they have four versions of Rama Story. Every form has a variation. Those who project it in the form of Dance Ballet or in the mode of Puppets known as Vayung. Even there the story of Rama differs slightly or greatly. The story of Kusheelava is different and the literary story part is different.

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Here I want to narrate one incident. Sheela Bayer a German lady having approached a Malyasian said, the story you tell in your language, that you tell me she said. He agreed to it. For many days and weeks whatever he narrated, the story of Rama in the form of a dance ballet that he narrated. She recorded that. Again she translated that into English and

published it in the form of a book. The story of Rama depicted there differs greatly from the Rama Story of Hikayat Sri Ram Work. In our country, whatever the narration done by the Harikatha consists in their regional languages either in Ramacharit Manas or Kamba Ramayana or Kruttivasa Ramayana or Madhava Kandali Ramayana. Let it be so, but its essence has been brought out by the devotional poets like Gosvami Tulasidas, Kumban or Kruttivasa will not differ from the original. The thread of the story is the same depicted by the story tellers. It is not so in South East Asian Countries. Their written story refers from that of the oral tradition.

The book which I have written regarding the story of Rama prevalent in South Asian Countries, I have divided it into three parts. The first part consists of Rama story existing in that Country. The second part is Rama Story in the Fine Arts of that Country. Even in Fine Arts, I have made three divisions – Dance and Drama, Painting and Sculpture. The third part consists of Rama Story prevalent in the fourth edition and ways of the World and in the end is the collection of pictures.

If one narrates the story of Rama as found in different countries it would come up to thousand or more pages. To publish such a voluminous work would be difficult and requires lot of time also. The cost of the book would be more and selling that also would be a problem. Now even for libraries that much fund is not being sanctioned with which they can buy high price

books. Hence, I think that the book could be in different parts pertaining to different countries – Rama Story in Burma, Thai, Laos. Thus, it could be printed in 7 or 8 different volumes. Whichever volume is ready, that could be taken up for publication. With that, I will not also have the much strain. I know that it is a strenuous task. Still it has to be done. Otherwise all the collected materials of mine would get lost.

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Thus my primary priority would be to write the three works and I have to engage in it. Thus I have to disdain myself from other work. To give up travels is the second one. Except waste of time nothing gets materialized in travel. For a great poet time may be endless, but for ordinary people like us it has its end. Every minute one has to spend in studies. Thus the old saying goes – knowledge and money should be got slowly and steadily. This is because it is said there itself. Even if a minute is lost, that much knowledge is denied. To acquire knowledge may be a habit. There could also be other habits. One should engage themselves in it. Cultivating two habits are always welcome. Acquiring knowledge and worshipping God. Acquiring knowledge is great, but greater would be serving God. If one gets involved in serving God, then all his desires get fulfilled. For people like us most desirable would be to get the grace of God. With that everything gets fulfilled.

Even to serve God one is required to have grace of God. Whomever God chooses, only they can serve God. He alone is qualified to get the proximity of God. Scriptures states – Whomever God favours, they can acquire everything. Here one incident comes to my mind. In 1978 when I was working in Bangkok, I was invited to give a lecture from Sham Society a reputed organization. While giving lecture I quoted the above scripture. After I concluded my talk, the third officer who was appointed in the Indian Embassy came to me as though to object to the scriptural statement – Will God do partiality whenever to choose someone or not. With a smile I told him – It is true whatever you have said, even God is partial. Srimad Bhagavad Gita justifies it – Whoever is my devotee I am dearer to him. There the devotee is not his favorite. Not even devotee deserves to be his dearer one. They have to invite some other extraordinary qualities along with devotion. What are the other qualities which a devotee should imbibe are –

He who is the same towards friends and foe, and so also in honour and dishonour, who is the same under cold and heat, happiness and sorrow, who is free from attachment to everything.

The person to whom admonition and praise are the same, who is silent, content with anything, homeless, steady minded and full of devotion is dear to me.

Here it is said admonition and praise. If I can say that you are a fool and not knowledgeable now, you would get terribly angry. If I praise you, you may say that I am very intellectual, as I can even find fault with a scripture. One who follows the equity of mind, is known as Yoga. (Yoga is Equanimity). He would be dearer to God, such people God favours. Is this a partiality? When I questioned him like that he reverentially said - Today my infatuation is destroyed and I got awakening. My heart has become pure like a Sage.

I quoted Gita above. I have some memories even towards that when I was in Bangkok. I came into contact with the Gita Ashram. In Indian Embassy there was a worker Tilakdhari Mishra. His friend was Rajnarayan Upadhyaya. Both of them were from Badalganj province of Gorakpur and hence they had good friendship. They were the people responsible for my contact with Gita Ashram.

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Contact with Gita Ashram at Bangkok

Harishwar Swami a Saint from Jodhpur of Rajasthan state in India was there. He had established Gita Ashram with the intention of spreading the message of Gita in India and abroad. Its head office is in Delhi Cant. It has many branches in different countries. In Bangkok also there is a branch with which I had contact as I have already mentioned. Every Sunday at the

evening a Satsang used to take place there wherein the Students of Swamiji used to chant the 12th Chapter of Gita. After some chanting, somebody used to give a discourse also. The chanting of entire Gita used to take place in somebody's house on every Full Moon and New Moon day. Then the Lecture and after that food was being served. As I was a Sanskrit teacher and capable of expounding the message of Gita, the members of Gita Ashram used to invite me frequently. I used to deliver a talk on a Verse or a Chapter or on some Doctrine which I used to give novel ideas. Commentary depends on one's intellect for the knower of scriptures. All the quarrels in the world are due to "I" and "Mine." He is mine, he is different is the notion of ordinary mortals. But for a person of noble character the entire world is his family. (Hitopadesha 1.70, Panchatantra 5.305).

In this world, only ordinary people are seen. But great men are indeed rare. Even the scholars would not take to this noble path. Hence, disputes, quarrels, mutual hatred and wars would happen. The gist of Mahabharata is the very first Verse of Gita –

“Oh Sanjaya, what did my sons (and others) and Pandu's sons (and others) jointly do when they enter the battle, they assembled on the battle field, they are the field of the Kurus? Here one question of Drutarastra is – Oh Sanjaya, what did my sons and Pandu's do, Pandavas were his nephews and though they belonged to him, that thought did not come to him as he

was a ordinary person. If he had thought that they were also his, then the Calamity of War and destruction of 18 Akshohini army could have been avoided.

Whatever was said by Neelakanta Deekishita is true –

I ness should be given up. If that is not possible, oneness feeling should be shown towards everyone.

Everywhere, oneness should be displayed. The Scriptures says – I view everyone with the Eye of a friend. Gita also states – do not hate anyone.

Once when I was invited to a Lecture at Gita Ashram, I gave lecture in such a way that even surprised me. That Verse is –

Oh Teacher, (Please) see this vast army of the sons of Pandu, arrived for battle by the son of Drupada, your intelligent disciple.

Here the general meaning is – Oh teacher see this great army headed by your student and son of Drupada. With the mere origination of words the difference in meaning would arise. Even during the commencement of the war Drona's excessive love towards Pandavas used to pierce the heart of Duryodana like a trident. Though being in my Camp, though being ready for the war, Duryodana seems to take objection to Drona that word order I had made – Oh teacher of the sons of Pandu see this great army being led by the son of Drupada and your student. If we imbibe the word the son of Drupada in place

of your student, it was the same Drupada whom you had insulted. Here the student is also taken as a son is the suggestion of a second mistake. That Drupada whom you had insulted though being a son his mistake is suggested here. Duryodana is being burnt in the rage of anger cannot discriminate between proper place and time.

Scholars are of the opinion that Gita culminates in Karma. There are many verses in support of this. Having seen Arjuna **sitting** in a Chariot with a dejected mood and full of tears, the God said – **Get up**, Arjuna with a firm resolve to fight the war. Then the advice of the lord after that Arjuna says – My doubts have dispelled, I have got the right vision. I have no doubts now. I will carry out your words. Gita starts with **get up** and ends with **I have got up**. Entire Gita is between these two. This is the secret of Gita. Whatever is one's duty, one should not forsake it. Even for a minute, whether it is a favourable or unfavourable situation, this is the advice of the Lord. Let there be auspicious resolve and then let it be unwavering.

Thus I gave many lectures at Gita Ashram. That caused delight to me as well as to the audience. A monthly journal "Gita Sandesh" is also brought out from Gita Ashram. Many of my articles on Gita have been published there.

Some other Episodes

On 18-8-2015, I went to Indian Council of Cultural Relations. They had arranged for a meeting to declare a body of newly formed World Sanskrit Award. As my friend, Madanlal, Komarla's House is not far away from that place, I had intention to go to his house once the work gets done in Indian Council for Cultural Relations. Till 6-30 the discussion went on in the office. Then, my interest to go to Madanlal's House decreased. As it was late already I decided to return to my house. As Indian Council for Cultural Relations had arranged vehicle for my to and fro from Residence, on the way was Habitat Centre wherein my former student Amara Srisuchat and in the next day was the Conference arranged by Asian Association of South Asian Nation's past and present in which was taking part and a desire to see her arose in me. This was scheduled for 23-7-2015. Some days ago she had sent me an Email that she was coming to Delhi on 22nd and her stay was arranged in the expensive habitat world in close proximity to habitat centre. I had no invitation for that Seminar earlier. Then I was also invited. Regarding this, some organizer contacted me and with that I came to know that she is coming and would reach Delhi at 12 noon. Having completed the formality she may come to the lounge of Airport at 2 or 2-30. The work of Indian Council for Cultural Relations was at 6-30 in the evening. I thought that she

may not go anywhere, after the programme, I reached that expansive habitat centre. Amara was there. I said do you want to come to my house, I have a vehicle with me for which she immediately consented. My intention was that she should meet my wife. During her setting out from the Guest house she had carried some snacks from the guest house. We reached our house conversing on the way. She met my wife, the meeting between Amara and my wife was worth perceiving.

When she was in my house she also came to know about the programme of August 2015 on the 27th of that month. I was invited to deliver a keynote address at the Damastat University of Bangkok, India's Study Centre and the Theme of the Seminar was Ramayana in South East Asian Countries. As the programme was scheduled at 9 in the morning on that day, I had to reach Bangkok on the previous day itself. The conference was for one day only. It had to commence and end on 27th itself. I wanted to extend my stay for 6 more days in Bangkok to carryout for the message of Ramayana. Till the 2nd of December. There is an organization known as Sham Society. It has a huge library. They have those books there which are not available anywhere else. There it was easy to get all the back numbers of the journals, "Journal of the Burma Research Society" Whatever articles were published there, concerned with the Ramayanas of the South East Asian Countries, I wanted to Xerox it. I could collect that valuable material. Sunday and

Mondays are the holidays for the Society wherein the Library would be closed. The Conference was on Thursday and 28th day was Friday and 29th was a Saturday. For two days I can work in the Library of Sham Society. On the 30th Sunday, or Monday it was not possible to work there. Hence, some other work could be done on those days. There I may meet many friends along with the Darshan of God. There are many people who love me. My going there would be like touching the snow. I also feel that way. My mind longs to meet them like a Chataka Bird. During my conversation Amara said – Today, some Scholar from Burma is here in Bangkok. Your conversation with him would be beneficial to you. You may keep Monday for that purpose. On the 1st and 2nd of September that is Tuesday and Wednesday Amara and her Husband should be seen. We will take you to two places of interest. The next day we would drop you in the Airport. Having, decided all the three of us had snacks and Amara returned. Amara could not stay for long as she had to go to some other place in the Indian Council for Cultural Relations Vehicle.

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Amara had come to India to take part in the International Conference. As already mentioned, today is the inauguration of the Seminar. The organizing body was “Research and information Centre for Developing Countries” – Sri Sham

Sharan is its Chairman who has retired from External Services. The Co-ordinators of the Seminar are Ministry of External Affairs and Indian Council for Cultural Relations. There were many foreign scholars deliberating on various topics. Welcome address was given by Chaturvedi, the Director General of the above organization. The inaugural address was given by Sri Sham Sharan who convincingly brought out the significance and the importance of the Seminar. Keynote address was given by Anil Wadhwa, the former Indian Ambassador to Thailand who is now an Advisor in the External Affairs Ministry, wherein he depicted the Cultural Links between India and the South East Asian Countries with illustrations. His lecture was very scholarly and profound. So was the speech of Lokesh Chandra the Director General of Indian Council for Cultural Relations. Among the luminaries present in the inaugural session were Kapila Vatsyayan, the present Director General of Indian Council for Cultural Relations. Tea was served after the Inauguration. Then the paper presentation, which was followed by Lunch. I listened with great attention to all the papers. Many were really good and that I took it as it is. Knowledge increases by constant listening. Hence those who have heard a lot are adored. One who has adored a lot is a Scholar.

Though many topics were touched in that two day Seminar still the relations between India and South East Asian Countries seemed to be incomplete. Many of the South East Asian

Languages have Sanskrit words. Even in poetry, Pathyavat (Anushtup), Upajati, Bhujangaprayata, Vamshasta and other metres being used, in the inscription one could see the statements of Patanjali's Mahabhashya and Kalidasa's Abhijnana Shakuntala will certainly bring out the long standing cultural links between India and South East Asian Countries. I know that I have done a lot of work in this regard. If such Seminars are organized in near future, this also should be a matter to be discussed. That would greatly enhance knowledge.

On the forenoon of the second day of the Seminar I was in my house. I went to the Seminar in the afternoon. There I heard papers.

In the night, food was arranged at Taj Mansingh Hotel. There I met Seshadri. I had seen him in the Seminar also. But I could not converse with him there. But in the hotel he came to me and we talked freely. Having seen me he enthusiastically approached me. He introduced himself by saying that he is Seshadri. I said that I could recognize you. When I was in Bangkok he was in Indian Embassy as Minister Councilor. I had known him quite long. The organization which has organized this Seminar I am the Vice-Chairman of it he said. I said that I know that also.

Then for sometime we exchanged our old views. Then suddenly he said – How is Mrs. Shastry? When she was teaching in Bangkok, he was in Indian Embassy. Thus he knew

her. I said that she is not doing well physically. She is rid with the disease of bone joints of shoulder. Though there was shoulder replacement it was not of much help. Twice she was operated. First time, it was a little success. But, after two years she fell from a Chair, then again for the second time, she had to be operated upon. What to say? Only fate is to be blamed.

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Then Anil Wadhwa came there. Having seen me he said – why you did not come to the World Sanskrit Conference? Many asked about you. I stayed quietly. The previous day also, when I saw him he had asked me the same question, why you did not attend the World Conference? Even at that point, I had kept quiet. What can I say in that matter?

As soon as I came home from Bharathiya Vidya Bhavan, Vinod Singh from China along with three others came to see me. Two were men and one woman. They were the followers from Vajrayana Buddhism. Many Vajrayana works are in Sanskrit. Hence, they have interest in Sanskrit. They want to spread Sanskrit in their country. The Vajrayana Sanskrit Text translated into Chinese could be understood by Studying Sanskrit. Hence they wanted my help. Immediately I agreed. Whatelse would be dearer to me than spreading Sanskrit? If the religious leader of China comes to me and asks could you come to China I said yes. When would that be possible when I asked

– Vinod Singh which would be the best season? He said,- May, June and July. Otherwise, the severe cold would be unbearable to older people like you. There would be snow storms, snowfall, the sunlight would be dim, the light appears to be at a far off distance. Whatever one sees, one can only see people covering their bodies which was the month when I had been to China two years ago. Vinod Singh replied – then that would be the month when I can visit China. That would be possible only in the next year. This year’s May has gone by. There are still nine more months for the next May. I said with a pause. I do not know what would be my condition then.

One of the Chinese said in the meanwhile – India has a long relation with China. We want to strengthen it. I also said that even I think that way. Chinamshuka was dearer to Indians. I has its reference then and there in Sanskrit literature. Kavikula Guru Kalidasa in his Abhijnana Shakuntala while narrating the mental mode of Dushyanta returning to Hastinapura from the Hermitage of Kanva has given a nice Simile –

Body goes forward (but) the restless mind runs backward like the China cloth of Banner which is being borne against the wind (1.31)

So also in Kumara Sambhava during the Wedding of Shiva we have a reference to China Cloth –

It appeared like a part of heaven being decked with China cloth as the flag for the Chariot (6.3)

Bhavabhooti has also mentioned China cloth in Malathi Madhava and Amaru in his Shataka. In Malathi Madhava, (during the episode of Bhoori Vibhuti Episode) –

The directions covered all-round to their ends with the quivering circles of the Gems. Shooting upward having their Mass variegated with the throbbing race of Gold and therefore looking as if mingled with the luster of the wings of the Chasha Birds flying about, appeared as if they have a rainbow displaced wherein or as if they are vested with coverings of China Silk with pictures interwoven in it. (6.5)

Again in Amaru's Shataka –

When the lady came with hundreds of desires, having somehow spent the day when the servants were having a long chat, the lady uttered I have seen and immediately warded off her China cloth and put off the light. (Verse 77)

Not only the Indians liked the China cloth and also those who were in between China and India, they liked it. This is known as Silk Route.

From time to time Itsingh – Fahian and others came to India with the desire of studying Indian Culture. While returning to their Countries they wrote many works and some even translated it into Chinese. They translated it in such a way that it could be almost taken as original. Some of the works got destroyed in India also.

Thus China has a long cultural relations with India. The population of these two countries are really the one third of the entire world population. There is no doubt that the mutual friendship with these two countries would bring about the cordiality. Whoever, tries in this direction is certainly praise worthy.

Two China's Scholars who had come were also Painters. They wanted to hold the exhibition of their paintings at the India International House in October. They wanted me to be a Chief Guest there. I said yes.

These Chinese Scholars took many photos of mine and my wife in the background of my Mementos and Testimonials. I requested them to send me those pictures through Email so that I can also have a copy of it. They said that they would send me definitely. Then they went away in their Vehicle as they had some other work to attend to.

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Two honours received from Sahitya Academy.

Now I want to portray something else.

I have been honoured twice by the Sahitya Academy of Delhi. First one was in 1968 when I got Sahitya Academy Award for my work "Sri Gurugovinda Simha Charitam" and the second one was in 2013 when I got the Fellowship for my invaluable contribution. Fellowship is the highest honour.

Only a few can get this honour. Sahitya Academy has a special procedure for selecting scholars for both the types. 24 languages have been accepted by Sahitya Academy. There in all those languages a major writer is to be honoured. First some specialist would present a list of Scholars who have written works, which could be given award in the special language. For every language there is a 10 member committee. The first Scholar would present a book index, which would be sent to the review committee of that language. He has to shortlist three out of that which may deserve an award. Based on this preliminary survey or from one's own side they can recommend names. A new index is prepared from the index of three given to them. That Index would be sent to another expert committee. They will suggest best three books from it. Then that three book list got from every committee would be consolidated. Then that would be separated on the basis of those which are there in many committees. Those three would be sent to three experts for the final selection. They have to justify their choice of the book from it by giving their comments in detail. Then the final selection committee would meet. Then by discussion those committee members would select one work. I was just thirty and a half when I got this award. Indeed very few are there who have got this Award at such an young age.

There is a procedure involved even to become a Fellow of the Academy. It would be boring at a time. It is a life time award. When somebody expires, some other person would be inducted there. The mode of selection would be as follows:- The President of the Academy would call for a meeting. He suggests that such and such a scholar has expired. Now that place is vacant. You may suggest any name, to fit into that. There is no language bar there. In which every language the person has worked his name could be suggested. But the condition is that whoever has already got a fellowship, his name cannot be recommended again. Different people would suggest different names. The number would be three, four or five or more. If many names occur, then voting would be done. Who ever gets maximum vote would be selected and gets the academy honour.

In 2013, the great Sanskrit Scholar and a historian Govindchandra Pandey expired. The President of the Academy called for a meeting stating that, that place is empty. Somebody proposed my name. Then no body proposed any name and I was selected unanimously. This decision was happily received by all the members by continuously clapping their hands. The Secretary of Sahitya Academy had written a letter to me where it was written as follows:- “Unanimously”. That letter really touched my heart. It particularly delighted me that not only

Sanskritists know my worth, but even others belonging to different disciplines also know my worth. It is true whatever the great Dandin has said – By scholarship, by continuous effort, if one adores the Goddess of learning then certainly she would bless them, to whomever is inexplicable. Here Dandi has used two words “Certainly” and “Definitely”. Certainly is unfailingly. Definitely, indicates that it cannot become anything else. The word “Eva” denies all the negations. Throughout my life, I have adored the Goddess of learning. Sometimes, inspite of my ill health. Though being engrossed in many diseases I did not stop my literary service. I have spent my life with the curiosity of knowing different things. I was delighted in composing new works. It was only due to the grace of Goddess of learning that I could get the Fellowship of Sahitya Academy. Four years ago I got Jnanapita Award which is on par with Nobel Prize. I have already pointed out that in that Jnanpita Award Ceremony hundreds of Scholars had assembled. My friend Damodar Maine was also there. It is a known fact that he is a great Hindi Scholar. He told me the Version of the Hindi Scholars who had assembled there. – Indeed Jnanapita should be congratulated for selecting a Sanskrit Scholar. More honour is that it has adored a worthy Scholar.

My wife always is concerned about my health. Scolds me angrily with affection and love, you do not take care of your health. She reminds me in the popular statement who has

friendship with the lean? The lean not only conveys the money aspect but also the bodily aspect. She also tells me that she is reminding me like Sita. Enough of inauspiciousness. Being continuously exerting, if you are encountered with any disease, who would come to your aid? I am old and emaciated and I am nothing but a skeleton. For how long will I live? After my death, who will think about your health? You should always have moderate food and wanderings, may you live long. I agree whatever she is saying is good for me. Still I have such a fascination towards reading and writing that I forget everything. Lord has said rightly. The nature engulfs everything who can do what?

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Sahitya Academy doing a film on me

When Sahitya Academy bestowed its Fellowship on me, the Committee recommended that a film should be made about me and it was approved officially. Who would do that Film. – When this question came up the Sahitya Academy said – you can choose anyone. We will test them with experts and we will bear the cost. At that time it came to my mind that earlier also in 1996 a film of one and a half hours was done on me which was telecast through Delhi Doordarshan under the head “Weilder of the Pen”. One day in the evening my wife and my

son Sharath Chandra were sitting. At that time I raised a question – who can make a film on me? Sharath Chandra asked me – who had done it earlier? I said – Much time has passed by. I do not remember. I only remember this much. That the producer was a lady whose name was like a foreigner. At that time my wife said as though she had just got up from her sleep – Neelofar. I also seconded it. She had done a good job. Now we do not know where she is. How to contact her now? We do not have even her house number. What to do now? At that time Sharath Chanda said – I will try to locate her through Internet. The effort proved fruitful. He could get her number as well as address.

He contacted her through phone, he also said – Do you remember that you had produced a film on my father Satyavrat Shastry 17 to 18 years ago. She said that she remembers it. One more film should be made on him for Sahitya Academy, she said – fine. Now, I am coming from Srinagar to Delhi. She contacted me in a day or two. What she has to do was properly put to her. Firstly she has to send a letter to the Secretary of Sahitya Academy stating that the Academy wants to do a film on Satyavrat Shastry. I am interested in doing it. I have produced so many films and I have this much experience. Even the approximate cost estimate has to be indicated. Draft also should be attached to it. Sahitya Academy would give a thought to it and then decide. Whatever I had said she did accordingly.

Sahitya Academy sent the proposal to the expert committee. When the expert accepted it, then it was placed before the finance committee and they gave a green signal to go ahead. Then the film production commenced.

The full name of Neelofar was Neelofar Shama. She has started a film producing agency by the name N.S. Films taking the first letter of her names. Her husband Sanjay also assists her. Her husband is more fluent in English than his wife. During the interview he posed the questions to me in English. English was the medium of the film as many could understand it. Only once, the Hindi was used. During the interview. The President of Sahitya Academy namely Viswanath Prasad Tiwari spoke in Hindi.

This film narrates about me in toto right from my childhood to present times. For many months my sitting room itself became the film producing room. A big computer, a film producing machine and other machines were kept there. The interview of mine and one of two of my family friends took place there itself. Dr. Karan Singh, Dr. Dinesh Singh, and Vice Chancellor of Delhi University, Dr. Sudhir Kumar Sopori, the Vice Chancellor of Jawaharlal Nehru University, the Thai Ambassador at Delhi, Pisan Manavapath and the Ministerial Advisor of Thai Embassy Pythoon were interviewed in their own office. Karan Singh's interview took place in his house.

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When I told Neelofar Shama that two of my books are being released by the Princess of Thailand in Bangkok on 2013th year, 26th of September she enthusiastically said that she wants to be present there. Four of us will go to the city of Bangkok, we have to bear that cost of the Journey. Do not worry about it. Please arrange for our Stay. That I did with the cooperation of Bittal Das Mundra. Neelofar and her Husband shot many films in Bangkok – Boating on top of Chao Phaya River, me walking about in the Market place of Bangkok next to the river side, and especially the Princess releasing my book at the Shilpakorn University and honouring of the Scholars who had translated my work. All that adds upto the greatness of the film.

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Another memorable incident took place in Bangkok that also I will narrate. On 27th of September 2013, the book release function was scheduled and hence the Thai Embassy had arranged a stay for me and others scholars from 25th to 27th either on 28th morning or the previous night we had to return to India. But I thought that since 29th is my birthday I have to stay for some time in Bangkok. There are many friends there. If I can stay for two more days then I can celebrate my birthday there itself. This I conveyed to the Ambassador of Thailand.

He arranged for my stay on 28th and 29th. The Hotel where we were put up was a Five Star Hotel. Right before that was another ordinary hotel where Neelofar, her husband and the other two technicians stayed. When I decided to stay for 2 more days Neelofar also extended her stay for two more days.

Through one of my friends I had suggested that my birthday could be celebrated in Hindu Samaj of Bangkok at Dev Mandir for which the Committee members of the Temple were much delighted. The celebration began at 11 'O' Clock on 29th. Hundreds of Devotees had assembled at Dev Mandir as that was a Sunday. I reached there on time. Others who joined me were Bittal Das Mundra, an expert in building bridges, Shree Shankar Lal Somani. In Calcutta there is a cultural organization "Bharatiya Samskruti Samsad" which does many cultural and educational programmes. Publishing is also one of the organs they have. Dr. Mundra is the Chairman of that. That agency brought out my English work – Human Values their Definitions and Interpretations (which is now being translated into Kannada, Hindi and Tamil) as the Princess of Thailand would release it, he also had come to Bangkok with his wife. Then I told them that on 29th my birthday is being organized there, and hence you may kindly postpone your Journey for a day. He agreed and his presence added glory to the birthday. Neelofar Shama was also present along with her husband and her associates, she also did take some pictures there and some of them have been even

incorporated into the film. She also elongated her stay in Bangkok for two days like Mundra as already being indicated.

My birthday celebrations at Dev Mandir was really grand. All that added to the Film. A detailed account of it has been given in the first part of my Autobiography itself.

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I have already said that the book release function and the honouring of the Scholars took place on 26th. On 27th the embassy of Thailand had arranged an excursion tour for all the Indian Scholars. They were shown the Emerald Buddha Temple, situated at the old palace bearing the Thai name Phra Kaivo, Floating Market, National Museum, National Theatre. Though it is only a part of Bangkok with the intention that the visitors should not return to their country without seeing anything.

In the afternoon a seminar was arranged regarding my contribution by the Indian Cultural Centre wherein 26 Thai and Indian scholars highlighted my contribution. Even that Neelofar Shama made into a film.

Before the Seminar, the husband of Neelofar Shama made an interview with Anil Wadhwa the Indian Ambassador of Thailand wherein the Ambassador has spoken much about me wherein he pointed out that Satyavrath Shastry has served Thailand by risking his own life.

The film was shot on time. It is of two forms. One was for one and a half hours duration to be telecast in Doordarshan and another one was one hour for Sahitya Academy. Sahitya Academy accepted it being endorsed by Experts. Neelofar Shama was also paid for that.

This film is with Sahitya Academy. Nobody knows when and where it would be screened. Some creative writer should release it is the rule of Sahitya Academy.

My Website

When I was in Bangkok my friend Hrishikeshananda Das original American name being Richard Brown had made a Website with great effort. This is an incident which happened in 2000. He edits all that till now from them. He must have spent more than 10 lakhs over it. Indeed such friends are a rarity these days. Once he had told me that he is my Hanuman. There is no exaggeration in it.

With the passing of time, more and more things are added on to that website. For some years I have not sent him new material. I did not go to Bangkok for one and a half year. It is not possible to send everything either through post or Email. Then I thought why not I contact someone in Delhi who can update my website wherein my new publications and new

awards could be included. I did accordingly. Hence, all the materials about me could be easily accessed through internet.

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The Accident which took place when I was collecting material pertaining to the Rama Story prevalent in South East Asian Countries.

I have already mentioned that I have been working on Rama Story pertaining to South East Asian Countries for quite some time to collect the material I have to visit those places time and again. Regarding that I have to go to Laos also. As directly one cannot go to Laos from Delhi, one has to go to Bangkok and then one can go either by Road or Air. On 26th of January 2013 I went to Bangkok. Not only my purpose was to go to Laos but something else also that is nothing but collection of Rama's Story. In Bangkok there is a well known organization known as Sham Society. They publish a quarterly journal from there entitled "Journal of the Sham Society". It has more than 100 years of publication. There in back numbers some articles might have been published pertaining to Rama Story in Thailand or the Rama Story in South East Asian Countries and it was necessary for me to look into those things. Even to look at the index it would take two or three days and hence I had to stay there. My dear student is now the Director General of the Research Wing of the Thai Museum Amara. Her

husband is Tharapong Streesochoat who accompanied me from Airport to Royal Hotel and told that as Sham Society is far off to go there and come back would be tedious. The back numbers of the Sham Society Journal are also available at the National Museum. Hence, you can see them here itself. When I said alright, the next day he took me to the museum in his vehicle. Whatever back numbers were there though not all, I saw them throughout the day. The next day also I did the same. Having completed the work their, I, Amara and her husband we proceeded to Udounataani (Uttarasthani in Sanskrit) by Air. Then by road we reached the capital of Laos. There I went to the Department of Archeology with the intention that I may find some pictures pertaining to Rama Story. The officers told me that they don't have anything. Then I thought of buying some books pertaining to Rama Story of Laos. There also I failed. By that time the sun had set and we went to the hotel. We had to go out for lunch somewhere else, having kept our luggage there. The vehicle was there on the road. I stayed closed to the Vehicle so that others may not come near it. Suddenly a colleague of Amara opened the door and got down. As that door hit my eyebrows strongly, I felt lot of pain. Somehow controlling myself I went to the Dinning Hall. I took some medicine and had a temporary relief. I did not even imagine to what extent that would trouble me afterwards. I had a terrible eye problem. The straight line started appearing curved to me. I

could not read properly. By taking treatment for many months in Delhi, I could overcome it. I felt as though it was my second life. The next day also I spent by going somewhere in the morning. In the afternoon thinking that I should go back to Bangkok when I entered the hotel along with the associates of Amara with no printing books, I thought that going to Laos was a waste. An old man sitting near us having heard our conversation pertaining to Laos said – There is a Buddhist Vihara which is not far away from here and in the walls of that it is heard that Rama Story is engraved. I have not gone there. I have only heard about it. That Vihara is desolated. Nobody goes there. Having heard that from him, I became curious to see that place along with Amara and her colleagues. As it was a circuitous route it was difficult to travel there. But still we went there. There were many pictures there. That I and my associates took pictures. I was happy that I could get some rare photographs. We returned. At that time, I fell on the earth. Then from the back of my head the blood started flowing continuously. All my cloths became red with blood. My associates immediately took me to some Nursing Home and got me the first air and took me to Bangkok. Then the doctors gave me some medicine with which I could tolerate the pain. I thought for how many days can I stay in Bangkok being devoid of my own people. Though not well I consoled myself and decided to return to Delhi. Having got treatment for many

months I became alright. What is generally said that to get done a good thing many obstacles one has to face is really true in my case. Being engrossed in Research I underwent many hardships. Still I never lost my enthusiasm. That is my nature which is a gift conferred on me. In the last two decades, where I went, what I did abroad will be narrated by me in the third and last part of my Autobiography and hence I am not discussing it here. Only contextual mention would be there in this Volume.

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China's Travel

On the 7th of May 2011 in Beijing the capital of China they had organised 150th Birth Celebrations of Rabindranath Tagore. This was jointly organised by the Chinese Government and the Indian Embassy at China to have cordial relationship between the two countries. I was invited for it. Then I was invited by the South East Asian Centre of Peaking University situated at Beijing and I stayed in their guest house. I also taught there as I was requested by the Head of the Department there. Then I went to Shinjen City situated to the South of China. Having given lectures in that University on the 22nd May I returned to India. During that time I had established contact with many Chinese Scholars who were interested in Indian Studies. I could perceive the condition of Sanskrit during my stay there. It was a rare opportunity. Not many would get such an opportunity

being the condition of China. Though they get an opportunity to visit China they do not utilize it properly.

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First contact with Dr. Pallam Raju

During the latter half of 2012, there was change of Ministry in the Central Government. In place of Kapil Sibal, Pallam Raju was appointed as Human Resources Development Minister. On 12th January 2013 he called for a meeting of all the Vice Chancellors of Sanskrit Universities, Director of Sanskrit and some Sanskrit Scholars and I was also one of its Member. According to the scheduled programme, three Central Sanskrit Universities Head of the Departments had to make a presentation through Computer. Before that the Minister said – Do we have Sanskrit studies in China? Because I had been to China and came to know the position of Sanskrit there, at this point I started speaking continuously – Not only that Even regarding the position of Sanskrit in South East Asian Countries I talked a lot. I know the condition of Sanskrit there as I had stayed there for many years. I have taught the Princess of Thailand. Due to my effort Shilpakorn University a Centre for Sanskrit studies which is the first of its kind in the entire South East Asian Countries. I spoke for 40 minutes continuously. Having heard that the minister and the State Ministers Shashi Tarur and Jitendra Prasad who had sat to the right and left of the

Minister were mesmerized. Having heard my deliberations on China the Minister said - Would you write a paper for me on the topic "Sanskrit Studies in China" I said Yes.

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The Second Contact

In three days I prepared a paper of 12 Pages, computerized it and went to the Minister's Office to hand it over to him. Evening 6-30 was the Scheduled time to meet him. When he was in the office of Minister, many were there. But only I was invited to meet him. For 50 minutes our conversations went on wherein I said in detail about me. Where I had studied, who were my teachers, which was the Shastra I had studied, where I taught, who were my important students, which are the works I have written, what are the Awards I have got, what is the work done by me, what I want to do, all that I narrated to him. I am the son of Charudeva Shastry who was known as Modern Panini and my father had taught me the intricacies of Grammar. I have taught the Princess of Thailand upto Post-graduate level. I introduced Sanskrit for the Royal family. The whole conversation was in English. Not only in Sanskrit, but my command over English mesmerised the Minister. When I got up from my seat as much time had passed by, he touched my leg and said – On account of your presence I am gratified, my room has been sanctified. I was captivated by his humility and his

recognition of merit. Having come to an exalted position even the ordinary people become power mad like an intoxicated elephant. He having studied and taught in US for 4 years, still, he is full of humility. Knowledge culminates in humility is hardly seen these days. Indeed he is an exception for this.

When I came out of the Chamber of the Minister it occurred to me – How courteous he is? How he saw me with respect? The 50 minutes of my talk with him passed away like a minute. That meeting with him even now it horripulates me. My mind gets enthused and I am touched. I never had such an experience earlier. When I came out of Minister's Chamber I felt as though I was cleansed, as though I was anointed, I came home.

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The Third Contact

I was also made a member of CHB by Human Resource Development Ministry. The Minister was its Chairperson. Before the meeting he was in Chamber and I saw somebody prostrating to him. I got up from my seat and I offered my respects to him. He told me smilingly – I am delighted to see you.

This was my third meeting with him.

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The Fourth Meeting

This took place on 19th July 2013 when I released my two books “Sanskrit writings of European Scholars and Human Values” – Definitions and Interpretations at the Auditorium of Bharatiya Vidya Bhavan. Evening 6 was the scheduled time. Before that the Minister had to be in some other programme. As it got delayed he came at 6-30 to Bharatiya Vidya Bhavan. I got the news that he can be present in my programme for half an hour or forty five minutes and when this news reached us at 5-30 from his office we (I and Ashok Pradhan) were worried. Many speakers were there. How to complete the programme in such a short duration was our worry. We decided to complete it some how. The Minister who came at 6-30 stayed still 9-30 in the night. He had a prepared speech with him. When he got up to speak, his personal assistant placed the speech before him. The minister started speaking Ex-tempo. His speech was recorded. Whatever he said on that day, that I am placing here in Sanskrit.- I am here due to my respect for Professor Satyavrat Shastry. I had heard about him. Before I took to the Portfolio of Minister I had been to Simla where I saw the Partition Deed, Simla Pact wherein History breathes and Indian Institute of Advanced Study lies. Research is being carried out there. It is a nice building. When some weeks passed after seeing it, I came

to the Ministry. As and when the acquaintance grew I began to experience two institutions of praise. One of them is Indian Institute of Advance Study and the other one is Professor Satyavrat Shastri.

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This incident pertains to 10th of December 2013. At 9 in the night the telephone rang. I am Ananthkumar Singh said the voice. He was known to me. He was an officer in the Ministry of Human Resource Development who had regard towards me. He said – Second Sanskrit Commission is being formulated and you are its President. My work here gets completed today and tomorrow I have to go from here. I am incharge of Uttar Pradesh Government. I had to be with the Central Government for a short duration. That time is over. Now I have to go from here. Before going I have to convey this to you. And hence I contacted you in the night. Who are the other members of the commission? What is the duration of the commission? What are its duties? What are the matter to be discussed? All that you will come to know through an official letter from the Minister. This is enough for the time being. His words appeared like nectar to my ears. It is a great honour to be the Chairperson of the Commission. As I have been chosen for it was a matter of great happiness to me. I thought that it was the gift of God bestowed on me.

FORMULATION OF THE SECOND SANSKRIT COMMISSION

I got a letter from the Ministry on 10th January 2014 wherein all the details of the Commission were there. The duration was for one year. 13 Members would be there and I was also one among them. The addresses of the members along with other names were there and the Vice chancellor of Rastreeya Sanskrit Samsthan was the Member Secretary. The duties of the commission were got from Rastreeya Sanskrit Samsthan. The Ministerial indication pertaining to the work of the commission, was as under:-

- 1) In the Schools, colleges and Universities one should teach faultless Sanskrit and do research.
- 2) One has to note how far ancient system of Education could be inculcated into Modern Educational System.
- 3) Sanskrit Education should be imparted along with Physics, Chemistry, Maths, Medicine, Law, Vasthu and so on.
- 4) Sanskrit should be taught in an informal way.
- 5) To teach Sanskrit one should adopt modern scientific tools.
- 6) In Universities and other higher education bodies Sanskrit works should be translated into regional languages and Vice-Versa.

- 7) To think as to how to make Rastreeya Sanskrit Samsthan as a body of Excellence.

Even the mode of work pertaining to the Commission was also indicated by the Ministry. It was as follows:-

- 1) From Central Government for Regional Centers and for other officers who are capable of Integrating the various institutions if there are any defects or if anything is deemed useful that should be brought to the notice of commission.
- 2) This Commission can design its own work as to fix up the place and time of the meeting, whether it should be made open to Public or not.
- 3) How many sub-committees could be constituted, who are capable of executing work.
- 4) Even if any of the members are absent, still the work should continue.
- 5) To get the work done in a better way, the sub-committee should co-opt the capable members.

Regarding the functioning of the commission whatever arrangements are required that Rastreeya Sanskrit Samsthan would do.

The first desire of the commission was to set up an office. It is well known that Samsthan had no place. There is huge

hall known as Adhvaryu Mantap. Only that was available for the office of the Commission. As it was not being used for some time it was not even in order. The Windows were broken, there was no toilet, no proper ventilation. All that was blatantly visible. Even the basic materials to conduct a meeting were also not available there. Only walls and roof were there. First it had to be renovated as it was office of the commission. That the Samsthan did. On the 11th of April Sri. Jagamohan Raju, the Member Secretary of Human Resource Development Ministry was present. In a month's time computer and telephone was kept. Thus in the month of May without an office the commission somehow commenced its work.

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In this set up, Second Commission has also got concluded. Though the room was got equipped, no officer was put in charge of it. One computer operator and peon were there. The computer incharge was not knowing English nor did he knew the Computer work. If he had typed 3 to 4 lines in Computer, it had to be retyped 3 to 4 times. I worked even in such adverse circumstances by taking do or die stand.

The Vice- Chancellor of the Samsthan was a member of the Commission as already narrated. At that time even the post of Vice Chancellor was strange. There was no

permanent Vice-Chancellor at that time. They used to appoint some one for three to four months. Having completed that tenure they used to go back to their parent Department. Then some one else was being appointed. Due to the variegated taste, no Vice-Chancellor was interested in the commission. Days used to pass by just like that.

One day a lady by name Shukla Mukherji who used to work in Samsthan earlier and then after retirement was looking for job somewhere and told me that she would do the work of the commission. She was liked by me at once. As she had a long experience, a natural efficiency in the work and commitment towards the work. If she takes up the work of the Commission it would help me. Thinking like that I recommended her name to the Vice Chancellor. Vice chancellor did not show any interest. Once I raised this issue during the meeting of the financial matters. Then Vice Chancellor said – let us think about. I somehow controlled myself and kept silent. But Sudarshan Sharma harshly said, what do you mean by thinking? In absence of workers how can the work of the commission proceed? Alright when the tenure of that Vice chancellor was over and another Vice chancellor was appointed by the Human Resource Development Ministry, Shukla Mukherji was appointed as Research Assistant. She took charge on 1st August 2013. With her efficiency the office was put to order. What is

required to run the office, What is the procedure to be adopted, as she knew all that, everything went on smoothly.

What are the things required to teach Sanskrit, what is its condition, what is the syllabus required, what is the method by which one can create an interest towards Sanskrit, what are the means of popularizing it, what is the use of studying Sanskrit were discussed by the Sudarshan Sharma during his Chairmanship. A sub-committee was formed firstly in English then in Sanskrit. 12 Pages for Scholars and 14 pages for Samsthan. That was being sent everywhere. Please fill it up and send it was the request for individuals and institutions. More than 2000 Scholars and Institutions filled up and sent the questionnaire. It was really astounding. Regarding the questions asked, a sample is given below:-

- I a) Is Sanskrit teaching in your institution adopted to present circumstances? If you want any change indicate it.
- b) What should be the primary objective of the Institutions?
- II a) What would be your introduction to the present society for Sanskritists?
- b) In your view is it possible to achieve it? If you think of any alternative work mode, kindly indicate.
- III a) In your opinion is any University or Deemed University,

State University, Colleges, Research Institution are doing commendable work? In your opinion what do you expect them to do?

b) Do you want to illustrate any alternative work style?

IV a) Should study of Sanskrit be made Compulsory from Class V to X?

b) Your opinion regarding your contribution to Sanskrit. What more do you expect? Or what else you want to achieve?

V a) Which are special branches of Sanskrit in your opinion? Indian Mathematics, Cosmology, Tantra, Dharma Shastra and so on. A special attention needs to be given.

b) The strength – weakness, future plans, possible obstacles of your institute

VI a) What are the changes required according to you regarding the Publication of the Manuscripts?

b) Suggestions pertaining to jobs/appointments of Sanskrit Graduates.

VII a) In your opinion can the modern degrees like M.A., Ph.D., fetch better jobs than Traditional Degrees like Acharya and so on.?

b) In your opinion how do you rate the role of Media like Radio, T.V., in enthusing the popularity of Sanskrit?

VIII a) In your opinion is the news coverage in TV enough?

- b) Do you think Sanskrit Drama, Debate, Cinema, Poet's Meet should be included? Should we bring out Cartoon to attract Children?
- IX a) What is your opinion regarding those who have graduated from ancient Indian History, Epigraphy, Sociology, Economics, Hindi, Law, Philosophy should also have the knowledge of Sanskrit? What should be the Educational Change in that direction?
- b) Do you have any facility to teach Sanskrit outside your institution?
- X a) In your opinion will the Sanskrit Study improve the study of the regional languages?
- b) Do your State Government show interest in promoting Sanskrit? Substantiate with examples.
- XI a) Are the Government Institutions satisfied with the Text Books prescribed for Middle School Classes.?
- b) In your State are there any individual institutions, religious institutions, non Governmental bodies taking interest in promoting Sanskrit? Kindly give their postal addresses.
- XII a) Do you like a Seminar as an Admixture of Tradition and Modernity?
- b) If the Institutions working for Sanskrit gets closed, kindly give reasons for it.

- XIII a) How is your Institution's Library? Can the Library order for the required books?
- b) In your opinion a student having got a degree from an Indian University can have satisfactory knowledge of Sanskrit and Indian Culture?
- XIV a) Are your teachers proficient in Computers? Or should the Central Government teach them?
- b) The post graduate student who have got Masters's Degree from an Indian Educational Institution in Ancient Indian History, Archeology, Sociology, Economics, Hindi, Law, Philosophy or any other subject should they have the knowledge of Sanskrit also? What should those educational institutions do regarding them?
- XV a) Should we encourage E-books? If we have to encourage it, can the Government make accessible the dictionaries in Internet?
- b) If you have any idea about it please indicate it.
- XVI a) Are your teaching and non teaching Staff experts in Computers? Should Central Government give Computers to any.?
- b) What is your opinion regarding the role of Sanskrit in bringing about National Integration?

- XVII a) Do you see the greatness in the different States organizing Debates, Seminars, Conferences in the Research aspects? In your organization do you time and again organize Debates, Workshops and Seminars?
- B) In your opinion will the Study of Sanskrit help in the Development of Regional languages?

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Especially for Students help some of the Questionnaire was abridged and was distributed to many.

Even correspondence was done to Individuals to tell them the present Scenario of Sanskrit the Rastriya Sanskrit Vidyapeeta, Tirupathi, Shankara Sanskrit University of Kerala, Rastriya Sanskrit Samsthan, Guruvayur, discussion was held with the Teachers and Students there. Some of the Members of the Commission went to Bhopal of Madhya Pradesh, Pataliputra Bihar and Darbanga. There they held mutual discussions and distributed the questionnaire, so also was done in Sanskrit academy of Hyderabad, in the Sanskrit Department of Vishakapatna, in the Sanskrit Department of Delhi University, as well as in the Special Centre for Sanskrit at Jawaharlal Nehru University. Only one year was the duration of the Commission. In no other place, it was possible to be held.

On the 9th of January 2014, the Commission's work came to an end. Earlier to that I had sent a letter to the extension of the work of the commission. I also had stated that in some places the discussion was not being held. First six months nothing had happened. For next two months, there was no Senior officer. They told us to run the Commission still the concerned did not listen to our request. They said that the time duration cannot be extended. With no other alternative, I and the other members, could do the best of our ability.

Preparing a Report

Generally the report should be submitted by the Secretary. That is the Tradition. The Secretary of the First Sanskrit Commission was a World renowned Scholar Ramachandra Narayana Dandekar. He had prepared the report though Sunithi Kumar Chaterjee was the Chairman. Secretary is the Vice Chancellor of Rastriya Sanskrit Samsthan. After the tenure who ever took over as Vice Chancellor he had only two months. He had little knowledge of the Commission. He was not capable of preparing the report. Others were far away. Thousands of proposals had come from Delhi itself. How can they send them far away? As some of them were not keeping well and some were busy I myself took upon the task of writing a report..

The proposals which had been received had to be arranged state wise. That was the first task. Then the proposals had to

be arranged organization wise as well as individual wise. All that was tiresome and time consuming. Many of the proposals were hand written and were not computerized as in many traditional schools, computers were not there. I insisted that all the proposals and questionnaires should not go as it is and it should be scrutinized. Wherever I may not find inconsistencies there others may find it. All of them whether in Sanskrit or in English, were full of mistakes. All that I set right day in and day out. Then the remaining had to be computerized. Even in Computerizing there were mistakes as the operator was not an expert in it and sometimes could not understand the handwriting. All that I corrected. It had to be seen twice or thrice as all of them could not be set right in one instance. All that single handedly I managed to the best of my abilities.

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The Condition of Sanskrit according to the Report

All the matters pertaining to Sanskrit I had touched. Not only I looked into it but also read it thoroughly. A lot needs to be done regarding Sanskrit. Now the present condition is deplorable. The condition of traditional schools of learning is indeed very bad. Even in Modern Schools and colleges it is no better. The student's strength is decreasing day by day. Ordinary people, have negligence towards Sanskrit. Hundreds of Schools have been closed or about to be closed. It is a matter

of concern as to what we can do or the Government can do. I have studied Sanskrit in both ways. Hence, everything is known to me. There was not much for me to think as regards the members of the First Sanskrit Commission, as many of them had no knowledge of Traditional Sanskrit learning and hence they had to visit the Traditional Centres. 58 years have passed since the First Sanskrit Commission. A lot of changes have happened in that time. It is quite natural. The world is prone to change. It will not remain alike always. World always changes. The other name for the world is that which is on the continuous move. Buddhists are followers of momentaryness. According to them, things have only a momentary existence. Every minute a thing get destroyed and a new thing comes up. It is an illusion to state that the previous thing exist. There were 250 Universities in our country earlier. Now it is 759. The colleges are of many lakhs. The schools have to be multiplied by 100. But the Sanskrit colleges have decreased. Many are somehow surviving. 15 Sanskrit Universities are there. But what about the Student Strength? Sanskrit Universities, Universities, Colleges, or in Traditional Centres of Learning, Education is free with food and they also gave Scholarships, still Students are not taking interest in learning Sanskrit. The lack of interest is the root Cause. The second one is employment. What Profession they have to take? Either Astrology or Priesthood. How many could be trained in these lines? Already they are in

excess. Many may not have an inclination towards it. They may take interest in learning Grammar, Dharmashastra, Philosophy or Sahitya. Hence, they have inclination towards it. In this condition, what could be the occupation given to them. Intelligent students can take up the Competitive Exams. It is not difficult for many to succeed in it also. There are many who have qualified in Government Exams. All this, I had discussed in my report on commission.

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Presentation of the Report

The First duty was to handover the Report to the Ministry of Human Resource Development. 27-7-2015, was the specified Date. 10-30 was the time. On that day in the early morning itself I completed my daily rituals, had my breakfast and got ready. At 9 Ajay Kumar Singh came to me with two proposals of 5 Volumes. At 9-15 he said that let us go to the Ministry, we reached the Ministry at 10 and waited for some time. As 10-30 was the prescribed time we had to wait for half an hour. Dr. Prabhakar Narayana Shastri the Vice Chancellor of Rastriya Sanskrit Samsthan also had to come to the office as he was the Secretary. Half an hour is there for us. At 10-20 some officer came to me and said that you may enter the office. Ajay Kumar Singh said that Vice Chancellor had not yet come. It will not be proper, both of them should jointly enter. Vice chancellor can

join a little late. When I entered the Minister got up from his Seat and welcomed me. Ajay Kumar Sing was waiting for the Vice Chancellor. First I introduced myself. I started composing poem at an young age. My first poem was published in Samskruta Ratnakara from Jaipur when I was 11½ year old. Below that poem, the Editor had indicated my age. I also told him that in 1968 I got Sahitya Academy Award. Then I got Jnanapith and then Padmabhushan. He said that the mere Bio-data is enough. He also touched upon the report. He also asked me as to how many in India are capable of conversing in Sanskrit. I said more than a lakh. There is also such a village in India where everyone speaks in Sanskrit. Two of them are in Karnataka and Three in Madhya Pradesh. When he asked me about the job opportunities of Sanskritists I said that all that is there in the Report. When we were conversing the joint Secretary also came there. He said you know them. Joint Secretary said yes. After some time Vice Chancellor also came there. When he came the Report was submitted in the background of Vedic Chanting. Ajay Kumar Singh took some photos of the report submitting. When the report was submitted tea was served. The entire programme came to an end joyfully. Then we left.

As I was in the office, I went to see Deputy Educational Officer. Having spent sometime with him I returned to my house. I had toiled a lot in preparing the report. I had spent

many months over it with single minded concentration. They were insisting that in April itself I should submit the report to the Ministry of Human Resource Development. They send the letters and told me over phone. Having seen the volume of the work and without assistance they forwarded it immediately. That caused a lot of trouble to me. We had taken resort to question and answer session to be given to Scholars to assess the present condition of Sanskrit. It was 12 pages for Sanskrit Scholars and for organizations it was 14 pages. 2500 Scholars had completed the questionnaire and submitted. Each volume was more than 20000 pages which I had to read out. What is required for a Scholar – Learning Sanskrit – Spreading – Popularising. The point had to be put forth logically and it was a great responsibility on me. I was worried as to how I could do it alone. Being old, dilapidated in body, then the following Verse which I had heard in my infancy came to my mind. -

I am all alone without any help, even such worries will not bother a lion even in its dreams.

I took to this task on a do or die basis. Not only preparing the report, but even to get it typed was also a difficult task. That also I did and got it done. Now I feel relaxed as I have done that task.

Need for Rest

I want to take rest for some time. Due to the enormity and pressure of work I had undergone bodily strain. Now I have to take care of my body. But where is time for me? I have to write forewords and opinion to others works. I have to prepare to deliver the keynote address for the international conference on Rama's Story prevalent in South East Asian Countries. I have to attend to many pending works. Then how to take rest?

Handing over the Report to Dr. Yoganand Sastry

On 27-7-2015 though being unwell I thought that I should submit a copy of the report to Yogananda Shastry as he is the Member of the Commission. When he was contacted he said that he is going out somewhere immediately. He would come to my house and receive it on the next morning. Accordingly at 10-30 he came to me along with a helper. A little earlier to that Vijay Sai had come to see me from Bangalore. Day before yesterday, he tried to contact me, as I was not at home, he talked to my wife. He also told that he is in close contact with Prime Minister Modi. He told me that the playwright and Jnanapith Awardee is my maternal uncle and expressed the desire to see me. Today, 28-7-2015 at 10 in the morning I told him to come. He came at that time. When I was talking to him, Dr.

Yogananda Shastry also came. He is the former President of Delhi Vidhana Sabha and I told Vijay Sai to wait for sometime. Yogananda Shastry entered the room. Even before conversing I handed over the report of the commission. I also told him that I exerted a lot over it. I told him that how things can be done with Enthusiasm though not with much help from others. He also said that no one other than you could have completed such a work. Then he discussed various matters. He was not only my associate in the Commission but he was also a well wisher. He used to address in many public places regarding my work in South East Asian Countries. These days such people who can recognize others merit are rare.

During the Chairmanship of Pallam Raju, the Ministry of Human Resource Development during my Book Release Function at Bharatiya Vidya Bhavan he had told – Many had told many things about Satyavrat Shastry. Not just to praise him as a personality but what I have gathered from his inner Circles the word Asia generally explains. Dr. Satyavrata Shastry is a Rushi. In Vedas the names of the Sages over Mantras could be seen. Sri Shastry is of that level. I want to tell Raju with humility – You occupy a very exalted position. You are the torch bearer of our educational system. You have a lot of experience in Politics. This we have to think. Sri Shastri has got all the Awards and Honours. Has not any Politician of the Calibre of Shastry not got Bharata Ratna? By honouring him

we will be honouring ourselves. We will be honouring our country. Ancient Indian History, Culture, Ethics, Philosophy and Sanskrit Language we honour. Dr. Yoganand Shastry's work echoed from his mouth. For me it was good to the ears as well as eyes.

Having received such pure hearted people who are like the Penetics my house has been sanctified. Certainly Kalidasa's words are true – Where the noble have visited, becomes a place of pilgrimage (Kumara Sambhavam 6.56)

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Discussions with Vijay Sai

After having discussed various things with Dr. Yogananda Shastry, when I entered my Reading room Vijay Sai was expecting me. He does research on Kalidasa. He has studied Vedas under Sri Bharathi Teertha Swamiji – the Pontiff of Sringeri Sharada Mutt. Then he has gone to Oxford and having received a Degree from there, now wants to pursue his research on Kalidasa. I have written two books on Kalidasa namely:- Kalidasa in Modern Sanskrit Literature and New Experiments in Kalidasa's Plays. That I showed it to him, he wanted to buy it, I said that it was not easy for me. I said that, it has been published from Eastern Book Linkers of Jawahar Nagar. Another work is like the latter half of the previous work. Its title would be – New experiments in Kalidasa Poems. The title of

the fourth book would be – Unexplored aspects of Kalidasa's studies. The fourth book requires lot of strain. Many scholars have done much on Kalidasa. Many works and articles have been written. First two in the form of a Bibliography have been published. Still there are some unexplored regions in Kalidasa is a tall claim – Some may ask. Kalidasa is not an ordinary poet. He is a great poet. He is wholeheartedly praised by Ananda Vardhana and others and is placed on par with Valmiki and Vysya. In this unbroken tradition of the world only two or three like Valmiki Vysya and Kalidasa are known as great poets. Who can know the secret of his words? Great critics like Mallinatha and others in his Sanjeevini commentary expounds – The works of Kalidasa have been covered with erroneous commentary like a poison, this Sanjeevini Commentary of mine would dispel it. (At the beginning of the commentary on Kumarasambhava and Raghuvamsha). He even displays his level of Scholarshiop. The speech of Kalidasa is known to Kalidasa and Saraswathi - the Goddess of Learning either to four faced Brahma and not known to people of my Caliber.

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Once I had been to Sringeri for taking part in discussion. Sri Shankaracharya himself inaugurated the deliberation. I said in my keynote address – Even after explaining everything regarding Kalidasa there are certain incidents which require

much deliberation. To illustrate it I quoted two Verses from Raghuvamsa. The first one is regarding the Sage Vasistha –

Oh the Creator of Mantras, you are having Mantras as your weapon, will the power of your Mantras you can destroy unperceivable entities who may be far away from you since my Sastra is capable of unfolding the present, what is the use of them? They are like mere ornaments. (1.61)

Another incident pertains to Sage Varatantu –

Oh greatest among the race of Sages, is your teacher Varatantu doing fine? He is revered in the world like Sun god only on account of that sun, this world is getting light. The earth is getting heat only from his sun. So is your preceptor Varatantu the knower of the Mantras. He is a resplendent sun of knowledge, have you not studied various disciplines of knowledge from him? Just as everyone gets up because of sun you have reached the zenith of knowledge having got everything from him. Is such a preceptor of yours doing good.?

The sages have visualized the Mantras, but they are not composers of Mantras. If we admit that they are composers of Veda, then the eternality of Vedas would be at stake. Poets like Kalidasa cannot do it. The Pontiff heard my speech carefully. During the third and the concluding day of the deliberations again the Pontiff came in violation of the norm (either they would be present for inauguration or valedictory and never for both). He said – I could not sleep well for 3 nights. Why

Mahakavi has used a word Mantrakrut instead of Mantradruk.? He might have meant Mantradruk only. I did not say anything after that. I remained silent. People who want auspiciousness never oppose the hosts. But in my mind a thought arose – If Mahakavi meant Mantradruk in Mantrakrut why he did not specify it? The metre will not have faltered. Anustup is the metre in the first Verse. He could have very easily said “Mantradrusho Mantraihi” in place of “Mantrakruto Mantraihi” Even so in the second line he could have used Apyagraneeh Mantradrusham” in place of “ Apyagraneeh Mantrakrutam” Then why did he employ words in that way which disheartens the orthodox people?

So also Kalidasa has used 7 words to indicate fate – **Vidhi, Daiva, Krutanta, Bhavitavyata, Niyati, and Bhagadeya.** But wherever he has used the word, “Bhagadeya” is is always in Plural. In Shakuntala - **Idrshani Tapasvinaha Bhagadeyani** (Sanumathi’s speech to Shakuntala), **Te Bhagadeyani Priccha** (Shakuntala’s address to Bharata). In Malavikagnimitra - **Anya Sankranta Hrudayeshu Asmakam Bhagadeyeshu** (Iravati’s address to King) while using “Bhagyakrut” this is the only word other than “Bhagadeya” Only once he has employed in Plural. It is Bhagya word. – **Sa Nindanti Svani Bhagyani Bala** (Shakuntala’s lamentation after she was rejected). Why Kalidasa has used the words Bhagadeyaha and Bhagya in this manner should be examined by Scholars.

Thus there are many things in Kalidasa which need lot of discussions. Such are the subjects dealt with me in the fourth part of my book. It is a very difficult task. This I have ventured into. I pray Shiva to bestow strength to me to do it.

After talking for some time with Vijay Sai, he left by saying that he would come to me again in this matter.. I was thinking how to take up this work on Kalidasa which had started some time ago.

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Some Points of the Report

1) Jobs for Sanskrit Scholars :

It is already discussed that I submitted the report for Sanskrit Commission. There a special emphasis is given regarding the job opportunities for Sanskritists. Generally Sanskritists would ask this question - Immediately comes the reply Astrology, Karma Kanda, Priesthood. Here the question is why not Sanskritists show their prowess in Government Exams just as others show their prowess who have studied other subjects? Those who have crossed over this sea and qualified, as nothing is impossible for a Sanskritist. I would discuss that now.

Sanskritist should determine and show their prowess there also.

In 2010 March I was invited to participate in a Marathi Conference at Pune. It has the Tradition of honouring some eminent Marathi Scholar there and another one who is other than a Marathi. I was invited in the latter category. Well known Actor Amitabh Bacchan was the Chief Guest. Due to his attraction thousands had gathered there. The question before me was to address them in which language. I do not know Marathi. What would be special if I address them in Hindi was my doubt. Then the following words came out from my mouth - What are you thinking? You are serving Sanskrit language, may you be Satyavrat even in your action. Speak in Sanskrit. It is a well known thing that Maharastrians are lovers of Sanskrit. Lot of Sanskrit words are there in Marathi. Then I started speaking in Sanskrit. – Both Sanskritists and non Sanskritists listened to me with pin drop silence. Probably 30000 people had gathered there.

When I completed my speech and when the inaugural session had concluded, a police officer in his uniform decked with many medals came to the dais and said – I am Inspector General of Police in Pune. I have studied Sanskrit. I have done my M.A. in Sanskrit. Then I entered Police Service and got qualified. Now I am in an exalted post. He also introduced his wife to me who was nearby. Not only I am a Police officer with Sanskrit Background but in Sholapur also there is one with similar background. He has done Ph.D, in Sanskrit. Today I

feel gratified that Sanskrit entered my ears. His words caused immense happiness to me.

I want to narrate another incident of my selection for Jnanapith was broadcast and telecast in Akashvani and Doordarshan on the night of 22-11-2008. The next day at 7 itself telephone rang. I am Bhagyesh Jha serving in Gujarat as Sanskrit Head of the Department, I came to know about the news yesterday night you have been selected for Jnanapith Award. You are the First Sanskritist to receive it. I am immensely happy that Sanskrit has got respect through you.

Though I do not know you, still I want to congratulate you. Sanskrit was my special group and I got a Gold Medal in Sanskrit. Then I joined Sanskrit M.A., got through First Year, then I did IAS. Now I am Secretary in Sanskrit Department. The words of Jha appeared to me like a Nectar. The first reason was that he congratulated me. The second aspect is even a Sanskritist can rise to a high post in Government.

A Seminar was being organised at Gandhi Nagar the capital of Gujarat by Somnath Sanskrit University. Gujarat Sanskrit Academy along with the Ministry of Culture of Gujarat Government. I was guest of honour there. At that time I met that great man. On the Second day of the Seminar, (26-3-2012) I was invited at his house for Lunch. His wife had prepared food and served it with great reverence. The Gujarati food would be very tasty. When it is served with reverence it would

become all the tastier. I was highly delighted having tasted that food. I gave lot of blessings to Jha and his Wife.

This again I want to say that when I got hundreds of Congratulatory messages on 23-11-2008 the first one was from Jha. I can never forget it. Just 3 days ago, (1-6-2006) when he congratulated me over the telephonic talk I thought that people would remember me or not. But it was not like that. As soon as they heard my name they congratulated me which really touched me. They said that now he has retired from Government Service and now he holds the position of the President of Gujarat Sahitya Academy. When I said that now I am writing my Autobiography, he was immensely happy. He said that you have to be congratulated even for this purpose. I will invite you here to give lecture. When I come to Delhi I would certainly come to your house.

To prove the prowess of the Sanskritists holding important positions I would give still some more illustrations.

During 31st of July Utkal University at Bhuvaneshwar had organized a Seminar on "Sri Krishna and Sri Jagannatha in Puranas" wherein I was invited as a Chief Guest. He had graduated from Banaras Hindu University. He invited me for lunch then next day afternoon. The next day I reached the guest house of Utkal University, he received me in his car and she said please wait. My husband would be returning from his office, he came there in 10 minutes. He was an IAS officer. He was n

finance department. Now he is Chairman of Gopabandu Academy of Administration. He is also a Sanskritist like Indulatha Das. He also did an M.A. in Sanskrit from Banaras Hindu University. He is capable of talking in Sanskrit. Though being in a high position, he has not given up Sanskrit. It is heard that the husband and the wife Taradutt and Indu Dutt converse in Sanskrit.

As soon as Taradutt entered the house he welcomed me. Your presence has sanctified our house. The happiness which I experienced having heard his Sanskrit is inexplicable. During our lunch, the conversation was in Sanskrit. It went on for half an hour. In between, Indulatha served tasty oriya food which she had prepared. All that was very good. The entire atmosphere was charged with Sanskrit. At that time it occurred to me – if Sanskritists occupy important Government positions they can help Sanskrit a lot.. Hence my insistence for Sanskrit students that they should take up Government exams. And let them attain high positions and serve the Sanskrit mother.

There is a great pilgrim centre Ujjain in Madhya Pradesh wherein Lord Mahakala gets the cool breeze of Shipra River. There lives Dr Mohan Gupta my dear friend who occupied an exalted position in Government.

Being born in Bhusaval in Maharastra on 7th of September 1940, his primary and secondary education took place in Vijayapura Village (now it is known as Shivapura). At the

backyard of his house a Sanskrit School is being run. There the students jointly recite Sanskrit verses and he prompts them to learn Sanskrit. He completed traditional as well as modern education. His college education took place in Maharani Lakshmi Bai college of Arts and Commerce at Gwalior. Then he did his M.A. in English in 1964 from Gwalior. Later, while working in Government he did M.A. in Sanskrit in 1974 for which he stood first in the University with Gold medals. In 1965, he got through IAS. In 1975 he also got D.Litt., from Pandit Ravishankar Shukla University of Raipur. His topic of Research was on “the date of Mahabharata”.

That great Scholar wrote many books. Some of them deserve a special mention – The tragic concept of Bhavabhuti (1982), a compilation of the genealogy of Paramara Kings (1991) Genealogy of Puranas and the date of the Bharata War (2002). The date of Mahabharata War (D.Litt., Dissertation), Nine Steps into the Antiquity of Vedas, an Astronomical and Linguistic approach in English, Arajara, Virajara, Sumanara – three novels in Hindi. He also did translation works. He has translated Shakespeare’s Macbeth in Verse as “Megha Vedam”. He is dedicated to Sanskrit. He is constantly putting in effort to get experts in it. His son took the Government exams in Madhya Pradesh but did not succeed. Then he told his son – let Sanskrit be one of your subjects. He employed a Sanskrit

teacher and made his son learn Sanskrit. 3rd attempt he took Sanskrit and got through.

When Dr. Mohan Gupta was in service, he had received many Awards. In 2000 he retired from Government.

Even after retirement from Government service he did not remain quiet. From 2002 to 2008 he worked as Lokayukta in Madhya Pradesh Government. He was also Chairman of Income Tax Department at Ujjain. From 2001 to 2007 he was also a visiting Professor of Astrology at Vikram University, Ujjain. He was also Vice Chancellor of Panini Vedic Sanskrit University at Ujjain. From 2014 to 2015 he was a member of Second Sanskrit Commission. Always working is his extraordinary quality which makes him demarcate from others.

I was in Kaula Lumpur the Capital of Malaysia from the last week of December 1999 to the First and Second of January 2000. (25-12-1999 to 2-1-2000). I had gone there to collect information on Rama Story. I contacted the Indian Embassy there. The first officer there was Sri K. Srinivasan. He was an M.A. in Sanskrit from Sri Venkateshwara University at Tirupati. He also taught there for some time. Then he passed exams and joined foreign service. He was the first officer in Malaysia.

When I was working in Bangkok of Thailand I came into contact with the Ambassador, that turned out to be a friendship in due course. He pointed out once in discussions that in Nepal only through Nepalese language the Government exams take

place. Hence even non English knowing people also can pass. One such person was Kesar Bahadur Keshi. He was a traditional Sanskrit Scholar. An expert in Nyaya he sat for External Affairs Exam and passed with high marks. Till now he had no knowledge of even English alphabets. Having passed the Exam he came to me and said – please teach me English. I may have to work abroad. The knowledge of English may be required. He did such good work abroad that he became an Ambassador to China. Ordinary people cannot get such positions. They require intelligence, work efficiency and to maintain human relations. As a Sanskrit scholar being proficient in Nyaya if they can get their jobs in Government why not Sanskrit Students put in effort in that direction now? The Shashtraas in Sanskrit would give such magnanimous outlook with which they can become efficient Government Officers.

Another Napalese like Kesar Bahadur was Goranath Tiwari. He was also a great Sanskrit Scholar. Now after retirement he lives in Katmandu.

Once I was waiting to board a plane in Delhi Airport. A Lady Police Officer came to me and reverentially bowed and said – Do you remember me? I said yes. She said tell me my name. I said Krishna. How do you remember my name even now she said. She continued and said – I was your student in Delhi University having passed the first year of M.A., I wrote Police Examination and got qualified. Now I am employed in

Airport as a Security. When I was your student, 50 students were there. Even with that much strength, how you could remember my name? I feel gratified to have you as my teacher. Then she introduced me to the High Security Officer. She introduced me to the Air Hostess as I was her Teacher. This incident is still looming large in my mind.

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When I was studying in Shastri Course at Lahore, I had a Classmate by name Srinivas Sharma.

In 1947 the Country got divided. I do not know where he went. From Lahore people took resort from somewhere and stayed there. Many years passed by. Once I went to Reserve Bank for some work. I wanted some help. Many names and the positions of them were indicated in the Board.. I saw that carefully. There may be some officer whom I may know or show me the method. Then my eyes fell on the name Srinivas Sharma. He could be my classmate or someone else. It is not ruled out that the name similarity, he was a Sanskrit student. This person may be to do with Economics. Thinking like that I entered his room. I gave my visiting card to the Peon outside and told him to give to the officer. After some time the officer came out embraced me tightly and told me. Where were you all these days? I hope you remember me. I remembered you a lot. You have been seen after a long time. By talking like this he

took me to his room. For quite long we were talking. My work was done in minutes.

After some months he was transferred. Now I do not know where he is. I do not know whether he is living or not.

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During 22-1-2014 When Rastriya Sanskrit Vidya Pitha at Tirupati organized Sanskrit Pratibha function I was the Chief Guest. On that occasion, Dr. Aravind Rao was also present, who is a Director General of Police in Andhra Pradesh. He had his Ph.D. from Osmania University of Hyderabad and he is capable of speaking fluently in Sanskrit. I had pleasantries in talking to him.

I came into contact with Dr. Hukum Singh Nirbhay on 16th of Sept 2016 who was Professor of Sanskrit at Alwar Government College Jaipur. He got information from me that those who have done IAS with Sanskrit background. One of them is Sri. Nannu Mal Pahadia. Having returned to Delhi from Jaipur I contacted him. As soon as he heard my voice he said that he is gratified to listen to my voice. I did not know that you were in Jaipur Yesterday. I would have certainly met you there. I am Dr. Prabhakar Shastry's student. I have done my M.A in Sanskrit from Rajasthan University. My specialization was on Dharmashastra and I learnt it from Prabhakar Shastry. From 1984 to 1989 I taught Sanskrit at Maharani Jaya College

at Bharatpur. Then, I passed the Raj Service Exam and worked in different places. On 23rd October 2015 I became IAS. Right now I am Director General of Post and Telegraph Department. I also worked as Labour Commissioner for some time. (2-5-2016 to 25-7-2016). I had great desire to see you. If you have to come to Jaipur in near future kindly let me know. I will meet you. I said Yes and bid him farewell. I blessed him being overpowered with humidity.

There is another one from Rajasthan. He has done M.A. in Sanskrit from Jawaharlal Nehru University and then IAS and his name is Hukumsingh Nirbhair. I contacted him. Now he is collector of Alwar. In 2005 he did his M.A. from the Special Sanskrit Centre of Jawaharlal Nehru University and in 2007 he did M.Phil. The very next year he got through IAS. Then he worked in different capacities. When I telephoned him he said that he knows me. I said that I am preparing a list of those who have done M.Phil and IAS so that I can place it before the students who may get inspiration. He said that it is very good. Kindly give your Email. I will send all my particulars he said. I sent Email but he did not send the details. Whatever he had asked me to do that I had done.

Those who do jobs outside Sanskrit among them many are very good. To illustrate I give below some details –

Dr. Jayanth Kumar Dirghangi, is basically a Doctor. He was born in Jayanthi Villge of West Midnapur in West Bengal.

He was interested in Sanskrit and Vedas right from his young age. Though having trained in modern educational pattern he has great interest in preserving tradition. He has M.D., M.A.C.O.G., M.A.C.S., F.I.C.S, Degrees. He got fame in U.S. regarding Gynecology and is bent on preserving tradition. He is a Agnihotri who performs Soma Sacrifice. He has dedicated his life for preserving Vedic Culture and Tradition.

He has done a lot for the development for study and research pertaining to Sanskrit at West Bengal. To popularize Vedas to common man, their propagation is his mission. He has built a “Veda Bhavanam” at his Birth place Jayanthipur and has made arrangement for teaching of Vedas. There is Veda Patashala, Temple, a Cow Shed. Here, according to Vedic Rites he has a built place for Sacrifice, place of Chariot, a Well and a Guest House. He has brought together Vedic Scholars and has taught them its practicality. He wants to start Ayurvedic Hospital for poor. He is also putting an effort to teach the 12 Branches of Vedas.

To popularize Vedic studies he conducts cultural programmes, lectures, exhibitions, pertaining to Vedas and the Chariot Yatras. He has delivered many lectures and published many books. Now he lives in U.S., but he is bent on popularising Vedas in India.

Dr. Amba Kulkarni was born in Pataliputra of Bihar. Her subjects were Maths and Science. Though she has not studied

Sanskrit, still her knowledge of Sanskrit is astonishing. In 1982. she did M.Sc., in Maths from Kolhapur University. In 1994 she has done P.G. Courses in Computer Science from IIT Kanpur. In 2010. she got Ph.D. from Hyderabad University on applied linguistics. She has special interest in Astadhyayi of Panini.

Now she is a lecturer in the Sanskrit Department of Hyderabad University. For the past 20 years she has been working on Sanskrit Computation Linguistics. Her contribution to online study of Sanskrit is commendable. Due to her interest in Sanskrit in 2012 she got her M.A. in Sanskrit from Karnataka Open University. Recognizing her service to Sanskrit the Haryana Government gave her Sanskrit Seva Sanman Award in 2014.

In her career she always stood first in all her exams. She has published 6 books and 42 Research Papers. Other than this, many of her articles are published in different journals.

Her specialization is on NLP (Natural Language Process). She has developed many software programmes to popularize Sanskrit at Global Level. She is well known in the field of Online Computational tools.

She is always bent on promoting Sanskrit on Scientific basis.

Sri. K. Lakshmi Narasimhan is basically a Science Graduate. He has got a post graduate degree from the Engineering college of Salem in Tamilnadu. For 22 years he

has worked in various companies. For one year he has worked in Britain. In 2010 October having given up everything he has devoted to the development of Sanskrit.

He has started many programmes to popularize Sanskrit which display his intense love for Sanskrit. He has done conversational course in Sanskrit for IIT Mumbai. His role in Sanskrit Wikipedia is also great. He has started a monthly meeting of Sanskritists to shed light on new element in Sanskrit.

He had taken an active part in the World Sanskrit Book Fair arranged at Bangalore in 2011 and the Sanskrit programme at Ujjain in 2013. In four institutions of Delhi he has started "Sanskrit through Sanskrit Media". He has done many new experiments pertaining to E-Sanskrit learning at Higher Education. In many Schools and colleges he has conducted speak Sanskrit Course for 21 days.

The role of Lakshmi Narasimhan in fostering many Sanskrit programmes is highly commendable. His contribution is unparalleled in popularising Sanskrit in Modern Sphere. He has totally dedicated himself for the promotion Sanskrit and he also insists others to do likewise.

The Birth of Dr.Chandra Gupta Sridhar Varnekar took place in Nagpur of Mahartastra. He had studied Engineering. Though he did not study Sanskrit initially, still his prowess over Sanskrit is commendable. In 1967 he got a distinction in Engineering from Nagpur University. In 1970 he got a P.G.

Degree from IIT Kanpur. He got his Doctorate from Indian Institute of Science Bangalore on the topic “The importance of Sanskrit Constructs to wider fields of Computer Science”. He has 39 years of experience in Research. He has invented many Softwares to popularize Sanskrit at Global level he has also brought out different fonts in Devanagari. He has published more than 500 papers. He has given many lectures on Sanskrit and Computers. He has worked in many organizations as its Secretary. He wants to popularize Sanskrit through Computers.

Prof. B. Mahadevan is a Management student. Now he is the Vice Chancellor of Chinmaya University of Velianad at Kerala. In 1985 he got a Degree in Management from Madras University. In 1987 he got a P.G. Degree., he got a Ph.D., from IIT Madras on Industrial Management. He has 25 years of experience in teaching. IN 2005 he has been honoured with the title “Business Professional”. He has published more than 300 papers in National and International Journals. He is a member of many organizations. He has great respect towards Sanskrit. For 25 years he has been working in the field of Sanskrit in Indian Culture. He promotes Sanskrit not only in India but even abroad. He has been the President of Samskrutha Bharathi Trust. He is interested in promoting Sanskrit at Management studies.

Dr. Dhaval Kumar Patel an IAS, is working as District collector in Gujarat. He is a Medical Graduate form Pune. In

2008 he got 12th Place in Union Public Service Exams. He has great respect towards Sanskrit. He is a lover of Sanskrit and bent on promoting and popularizing Sanskrit. He has collected many Sanskrit books through his website <http://www.sanskritworld.in>. In his website thousands of books could be accessed. (pertaining to Vedas, Samhita, Upanishads, Puranas, Mahabharata, Gita, Vedangas, Stotras, Poetry, Plays, Grammar, Lexicons, Dharmashastra, Philosophy, Astrology, etc. Samasas, Sandhis, Tigantas pertaining to Sanskrit Grammar he has built tools. His contribution to compounds for students needs special mention.

There are even such IAS officers known to me who are writing in Sanskrit though their subject is not Sanskrit. A special mention must be made of S. Sundar Raj who was a member, Board of Revenue in Utkal. He has composed three hymns on Jagannatha Sharanagathi and also other collections which is published in 2005 as Sundar Raj Compositions. He has translated Tiruppavai into Sanskrit. Sri Badarisha Tarangini, Agama Bhushanam, Sri Hanumath Panchashat, Sharanagathi Stotram, Surashmi Kashmeeram are his other works.

He was an M.Sc., in Chemistry. Now he has retired and lives in Bhuvaneshwar.

Shri. Sevaram Sharma is another IAS officer. He has worked in various capacities in Government and has earned name and fame.. Now he has retired. He has an M.A. in English

in B.A. he has studied Sanskrit through English Medium. He has also studied Sanskrit traditionally. In his School days his teacher Sri Veerabaladatta Shastri has kindled him such an interest towards Sanskrit that he became a Sanskritist. The musical renderings of the Sanskrit verses even now Sevaram Sharma remembers. He proudly states that Sanskrit is greater to him than his mother.

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So far I have discussed Government officials and their contribution towards Sanskrit. With this, this subject cannot be concluded. There are some other Subject experts who have greatly contributed to Sanskrit. A special mention must be made to Vadiraja Raghavendra Panchamukhi who fluently speaks in Sanskrit and has written two books on Modern Economics. First one is Indian Economics and the Second one is Survey of Indian Economics. He has also written two poetic works – Kavya Kusuma Stabaka and Sushameendra Vaibhavamrutam. He has a post graduate degree from Bombay University on Mathematical Statistics. He stood first with Gold Medals. Then he held important positions. For many years he was the Chairman of Indian Council for Social Science Research. He is also bestowed with President's Certificate of honour. He was also the Chancellor of Rashtriya Sanskrit Vidyapeeta at Tirupati.

From the above mentioned illustrations it is clear that nothing is impossible for Sanskritists. Only they have to concentrate in that direction. If they apply themselves they are bound to attain success. Hence, I would inspire the Sanskrit Students that you are true students. You should never demean yourself nor think high of yourself. We are not inferior to others either through intellect or through Scholarship. People think that Sanskritists are not worldly wise. Ignorance is the bliss for such statements. Though we have studied Sanskrit, still we know the ways of the world. If we can learn to feed our scriptures into computers we can excel others. There is no doubt in it.

Scriptures states that be far sighted and not short sighted. Sanskritists should excel in other fields also. If we could take up two oaths – not to be humble and not to have a escapist attitude we can fly everywhere independently. For Sanskritists only teaching is not the Profession. There are many more Professions. Hence we have to do something towards that directions. If every Sanskrit University and a College if it can make it especially in South East Asian Countries like Burma – Laos- Thailand – Cambodia, we have to make provision to learn those languages. We should be taught either on a part time basis or in the evenings or for just an hour. As there are many Sanskrit words in those languages it is not difficult for Sanskrit

students to learn it. Burma and Thailand are Buddhist Countries. Many hundreds and Thousands from those Countries come to India and visit Bodhgaya, Saranath, Nalanda, Kushinagar, Gridrakoot and so on. The local guides tell them about those places in English. They do not understand anything. They simply bow down and go away. If the people in those places could tell them in their own language about the antiquity and history of that place, they would love it. Sanskritists can make their living with it. The Buddhist pilgrims will give lot of money as present. If Indians know their languages then it is possible that they may get a job in those embassies.

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The scope of Sanskrit is a treasure trove of knowledge. It is a treasure of knowledge for others also. For those who do not know Sanskrit and those who communicate only through their mother tongue. Many of the Sanskrit works need to be translated into regional languages. Hundreds and thousands of translations are required. So also, good regional language works should be translated into Sanskrit which will be of great help to Sanskritists. This will also create job opportunities for Sanskritists. When I was giving the convocation address at Sampurnanand Sanskrit University in Varanasi I had told that in every University there must be especially in Sanskrit University Provision for a separate room for Translation. There

students should be instigated to take up translation works. The quality of the translation should be examined. Even for that it requires many Sanskritists.

During the Printing of Sanskrit works it is seen that those who type they do not know Sanskrit. Hence it causes eyesore for Sanskritists. In our country the author himself should read the proof also. As there are no efficient and good proof readers. Sanskrit students should be taught computers, proof reading with which they can get their livelihood in it.

Thus there are many job opportunities for Sanskritists. When they get a job the Sanskritists should not show negligence towards Sanskrit. For a job no compensation utter our elders. Keeping that in mind in accordance with Sthoonakhanana, they have to actually devote themselves for propagating and promoting Sanskrit. Government cannot do anything. There is a duty even on us. If we teach Sanskrit at Schools, it is only for our livelihood. Just as the teacher who teaches other subjects, we will also be like that. If we can teach Sanskrit freely to non Sanskritists either in the morning or in the evening it would be a service to Sanskrit.

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Lack of Enthusiasm regarding Sanskrit by Sanskritists
– To remove it – Mutual cordiality should be established.

It is generally seen that the children of Sanskrit Teachers study some other subject and not Sanskrit. That is not correct.

How can we inspire others to study Sanskrit if Sanskrit study fades away in our own house? Either due to lack of job opportunities or with some other reason. If it is a nectar for only a few, how it could be poison for us? In our country a sort of negligence or lack of interest is seen towards Sanskrit. All that needs to be countered and that too immediately. Time fleets. If we do not act immediately, time devours everything. Always one should tell the greatness of Sanskrit when we are walking, , eating, drinking or conversing. Being ignorant they do not know. Their mind has to be diverted and this should be our Primary task. Sanskrit is our heritage and it should be protected.

A statement of our ancestors is that the knowers are envious. One should give up one's jealousy and think. Where the whole world is the single family. He is our's and they are not ours, though repeating such statements like a parrot. We do not heed towards it. And that appears strange to me. We insult others, find fault with others, hate others, envy others and are jealous of others. By behaving like that we decry Sanskrit. This mental agony of mine I had written to my dear student Dr. Krishnalal dated 16-9-2004, which in due course got published in the second volume of my work "Patrakavyam" in pages 162 to 164.

People are not viewing others with cordiality and their ways of thinking is differing. On account of jealousy and hatred

though others good qualities are more, are not recognizing it and showing their small mindedness.

This Country is an abode of many great men. There are many sacred rivers and the Sea is incessantly lashing its ways. Still the mental impurity of the people is not forsaking them.

In the world Sanskrit and Culture are mutually intertwined. Thus an ardent devotee offers respect to Sanskrit but still people are deceitful, uttering lies and bent on finding mistakes and loopholes of others.

Though having put in lot of effort in knowing Vedas, Grammar, in understanding Smruthis and Kavyas.

Even the so called Scholars are unable to discriminate between do's and don'ts by seeing such people, I do not feel ease even for a moment. I have put forth my mental anguish in this letter in brief. And I cannot disclose it anywhere else.

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Dispensing the view that at no point of time, Sanskrit was a People's Language.

Many Indian and Foreign Scholars put forth the view that Sanskrit was not a common language at any point of time, It is not correct. Thousands of years ago it was known as "Bhasha". Sage Yaska has used this word only in this sense (Nirukta 1.2.5). Revered Panini also makes uses this Word in the same sense - Bhashayam Sadashavashanvaha { 3.2.108).

So also Sakhya Shishave (4.1.62) . Acharya Kathyana has also used the word in the same sense. “Bhasha is that which is “spoken”. By whom? By people. The word Sanskrit came into being much later. Thousands of words were present in the world. They were not connected with rituals or Philosophy. To keep it in another statement “Krute” is the word used. Languages are not formulated. It has emerged on its own. The words of Pathanjali are the basis for this. – Just as some one having gone to a potter’s house said – “make a pot, let me see.” Similarly somebody went to the house of a Grammarian and said – “Make words” Even if some language gets formulated like the Esperanto language, it cannot stay for long. Sanskrit is prevalent in our country from 1000’s of years.

Sanskrit is not connected with any Particular caste or creed. Even commoners used it and hence could enter a court yard. –

Oh, what an impact of Goddess of learning.

On Matanga and Diwaraka who could stay on

Par with Sri Harsha, Bana and Mayura.

Sanskrit is present in every language like the beads in a string and hence could be the contact language. Bheema Rao Ambedkar the writer of Indian Constitution was of this opinion. Kailasnath Katju the member of Constitution supported it. But, that was not accepted by others. If they had accepted it then the language problem of the country would not have been existed.

Indeed, time is all powerful. Everyone is bound by time. Sanskrit was a communicative language and people though used to follow different languages still used to communicate in Sanskrit. Here the truth is the wedding of Damayanthi, the kings who arrived from different parts of the country used to converse in Sanskrit to communicate their thoughts. –

The Gods could not be distinguished by the people among those kings, who, coming from various regions talked in Sanskrit for fear of their not understanding one another's dialect. (Naishadhiyacharita 10.34).

The Other Proposals Pertaining to Study, Teach and Research in Sanskrit – To promote and Propagate it.

In Sanskrit colleges and Traditional Courses one should make teachers undergo training.

Only in Catalogues and Index Sanskrit traditional centers are there. They should be inspected as to whether they are working properly or not.

For those teachers who have qualified in Shastri and Acharya Courses their Salary should be on par with those who have passed B.A. and M.A. courses.

Traditional and Modern learning of Sanskrit both are useful. Traditional learning bestows strength regarding the study of acquiring knowledge in various disciplines of Shastras.

In modern method of learning strength lies in getting the general knowledge of various disciplines. Another use of modern Sanskrit learning is to know about date place and other works of the author. A blend of both is really good. If in Universities they employ those who have traditional and modern methodologies of teaching Sanskrit it would be good. With this the student strength which is decreasing in traditional Sanskrit learning would pickup. It would be rejuvenating the traditional courses.

In every state there should be a directorate of Sanskrit along with a Sanskrit Board.

One should be vigilant in formulating the syllabus for Sanskrit text books. One should follow four fold method here. - 1) Sanskrit should be taught in simple ways with which the Students can acquire the knowledge. 2) Sanskrit syllabus should be so framed with which they could speak in Sanskrit. 3) They would be capable of writing in Sanskrit. 4) Whatever knowledge they have got, that they can transmit it to others.

Let there be review of syllabus from time to time.

Whatever textbooks are prescribed, that should be easily accessible to students with which they can buy as and when required.

Learning books should be got from the Sanskrit Board and books should be made available to students at subsidized price.

Sanskrit Patashalas should be linked to regional Sanskrit Boards.

National Sanskrit boards should be formulated wherein the issues of reasonable Sanskrit board could be discussed.

There should be Ministry for Sanskrit in every Government.

Let there be uniformity in traditional teaching. (some where it is Acharya, somewhere it is Shiromani, somewhere Alankara, somewhere Thirta should not be there). The different degrees conferred by different organizations should have some commonality.

Acharya Degree should be taken on par with M.A. The certificate taken should be indicated as M.A. (Veda specialization), M.A., (Grammar specialization), and so on.

Along with the name of the traditional Degree its modern equivalent should also be mentioned – Shastri (B.A.), Acharya (M.A.) and so on.

In all the Sanskrit Universities same Calendar and same evaluation system should be there with which one can go from one University to another without difficulty. In case, the situation demands.

Sampoornananda Sanskrit University the oldest Sanskrit University should be made a Central University.

Rastriya Samskruta Samsthan should be recognized as Center of Excellence.

Should Sanskrit be taught in Sanskrit or in Hindi or in Regional Languages. – People have difference of opinion here. Some feel that it should be in Sanskrit, others feel that it could be in Hindi or any other regional language. It is good to have Sanskrit medium. But that may cause difficulty to students and they may not show interest in learning with which the strength of the Sanskrit students may come down and even if Sanskrit exists only in colleges it could be disastrous. The students of Sanskrit should have knowledge of speaking in Sanskrit and this matter should be thought over. We should not be a destructive one like some body trying to make a Ganesha turned out to be a Monkey. Some times even good turns out to be bad. Hence, one has to follow the middle path in Sanskrit teaching like that of Buddhist. If Sanskrit teaching is in the regional language, to quote the verses they have to take resort to Sanskrit with which it will not be easy for Students to pursue Sanskrit. With this they will not feel the lack of understanding Sanskrit words and some how they should be instigated to compose sentences in Sanskrit.

Children should be taught Subashita in their young age itself. Let them memorize it. Whatever they have learnt in infancy stays with them lifelong. So is the methodology of Sanskrit teaching. Sanskrit learnt in infancy would be a latent impression till the end. The poems like “Twinkle Twinkle Little Star” should be composed in Sanskrit.

The gamut of Sanskrit learning is a treasure trove of morals. Children should memorise those moralistic statements.

It is a misconception that Sanskrit is difficult. Most of the words of the regional languages are Sanskrit words. The languages like French, German and English are difficult. Some of the utterances there are difficult to pronounce. All though some of them are common, still they are uttered differently. Sometime pronunciation would be same but many words to convey it. If our students can master those languages why not Sanskrit? Why do they experience difficulty in learning it?

In some of the recent years the Sanskritists have put in effort to teach Sanskrit in simple ways. What is known as Direct method by Linguists it is possible to learn Sanskrit with little effort. Whatever other means adopted to teach Sanskrit, all that Sanskrit teachers should also adopt. They have to find out other means which may be effective also. They are the real Scholars. Panda means a newly formulated

genius. That should come to the realm of Sanskrit teaching also.

Here one should give attention. Simplification does not mean distortion. Due to the impact of English, some Sanskritists are following the indirect method. Just as – he said that he is going there. Here the correct version is that he said he would go.

Some people use the phrase today that food will be available or not. That is not proper. According to the rule “Anadyatane Lut”. Even in Lung it will be same. The rule is “Anadyatane Lung”.

Some with the help of Bhasha, Sanskrit words are independently used by women. – Samskruta Bhasha, it is certainly improper. The word Bhasha is always a neuter. – “Samskrutam Nama Daivi Vak”.

Many Sanskrit words have been incorporated into regional languages like “Sarve Deshantare”. If some North Indian uses **Paani** are the word **Jala** the same is used as **Neera** in south India. If **Dughdha** is used in North India it is **Ksheera** in South India. For teaching Sanskrit first to Children or middle aged or old people, it is better to teach that word as their mother tongue. Sanskrit teaching should so happen that the people are already familiar with those words. With that the thought that the Sanskrit is difficult will not arise.

To teach Sanskrit, only Sanskrit teacher should be employed and not Hindi Teachers, or teachers teaching regional languages.

Now even foreigners come to India to learn Sanskrit. For them a separate syllabus should be framed. Even teachers should be trained to teach those foreigners.

Even for teachers, exchange programme should be there. Indian Sanskrit teachers should be allowed to go abroad and vice-versa. That could benefit both of them to enhance their knowledge. Foreigners should know the Indian methodology of teaching and vice-versa.

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In the last two centuries, Sanskritists have composed copious literature. Hundreds of Epics, Khanda kavyas, Geethi kavyas, Dramas, have been composed. Stories and novels have also been written. Many traditional texts have been endowed with commentaries and glosses. But still there are some genres in which they have not laid their hand. Even if they have tried it, it is not much. In the entire Sanskrit field only two are pertaining to Epistolary Literature. Autobiographies are almost nil. Diary has also the same fate. I have concentrated towards it. My Sanskrit diary entitled "Dine Dine Yaati Madiya Jeevanam" is the first of its kind. So also is my Autobiography

entitled. “Bhavitavyanam Dwarani Bhavanti Sarvatra”. Other Sanskritists can also engage themselves in it.

Now, special attention is given to Dalit Literature and Children’s Literature. It is not there in Sanskrit. Let Sanskritists focus there also.

Sanskritists use new names to narrate new emotions and new situations. It is the necessity in the present scenario. Every writer uses some new words. Thus different words come to the fore. For the same thought different words are expressed. For Chay some use Ushnodaka, some others Kashayapanaya, some Chay itself. So, are the words used by modern poets. So also, for train “Dhoomashakata”, “Gantri”, are used. After discussion the modern poets should select one particular word and decide that only that word should be used by everybody with which all modern Sanskrit poets can start using that Universally.

I want to say something more on the same issue. The modern Sanskrit literature is very voluminous. In 19th, 20th, and 21st Centuries hundreds of Epics, Khanda kavyas, Geeta kavyas, Dramas, Stories and Novels have been written. All that should be published in the form of a Bibliography. Other than this much has been published in Sanskrit Journals. There one may find hundreds and thousands of new words. All that should be collected first. Without their careful and thorough study it will not be possible. To study the volume pertaining to thousands of

pages it takes lot of time. Hundreds of Scholars are required who should properly discuss and new words should be brought out in the form of a dictionary which could be known as “A new Sanskrit dictionary” with which the new words would also get their pride of place.

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Scholars should specially concentrate on research. Wherever new possibilities of Research are there. Only such topics should be given to the Students. Generally research is being done on the topics which have been already been touched upon. That could help no body. Neither for the field of Sanskrit nor for Sanskrit students. He may get a Ph.D. and a job with it. A researcher should have a flair for the topic of Research. His dedication and practice should be there. Not everyone is fit to do research. The guide should test the candidates and only then he should accept them.

The Crux of the Doctoral dissertation depends on clarity of expression and not so much on verbal jugglery and usage of words. The word should be less but full of meaning. They are the guides. What should be their directions – they should follow the right royal path and not the curved path or the crooked path where interdisciplinary themes pertaining to different Shastras are there, they are fit to be topics of research. That would enhance the knowledge of the researcher.

In our country, many research organization have come into being. Some have been completed and some are in the process of completion. More and more funds should be allotted to do research with which the research can be completed in stipulated time. Other new projects should be thought out which would enhance the prestige of the Country.

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There are many places in the gamut of Sanskrit literature which requires research to be done. Sage Viswamitra teaches two Vidyas to Rama while taking him to his Hermitage. What were those two Vidyas and its impact could be known with the following verses:-

I am going to give you Bala and Athibala. Take it without any delay. With the power of this Mantra you will not be troubled with fatigue, favour, strain or change in your form. You will not be troubled with hunger and thirst when you chant those Mantras. (Ramayana Balakanda 22.13,18).

Sage Viswamitra bestows Bala and Athibala the two Mantras to Rama. No body knows what are those Mantras. Even the commentators are silent here. Scholars should try to analyse this. So also they should concentrate themselves on the method being presented in four Ramayanas regarding the nature of the Self and the Science.

At the peak of that mountain four divine Charanas would be illuminating all the 10 directions. Mruta Sanjeevini, Vishalya Karini, Sevaraya Kanani, Sonaraya Karani are four divine Creepers. (Yuddha Kanda 74.32-33).

In the above quoted verses it is said that the creepers were illuminating the dais. During the time of Kalidasa they had the knowledge of that as could be seen in the following narration of Kumara Sambhava.

Men and women of the mountain forests live in caves that are spread with growing herbs lightening their nights of love without even any need to raise and fill such lamps with oil (1.10).

No body knows when that knowledge got lost. We do not know whether any such medicine exists now. This could be another research topic.

It is generally taken that the Sacrificial altar brings about rain. That should be examined by the scientist. If that works out to be true, then, it would be of much help from divine creepers to us.

Though the libraries of Nalanda and Takshashila have been destroyed by the treacherous and inhuman foreigners, lakhs of manuscripts have been burnt in fire, still many manuscripts are available with us. National manuscript commission has reported that we have five hundred lakh manuscripts out of which 27 lakh manuscripts are in Sanskrit. They have to be

properly deciphered and with an introduction should be published. Otherwise, great wealth of information pertaining to knowledge would be lost.

During pre independence days of British Regime, to get a Ph.D, manuscript study was allowed. Now it is not like that. The present day scholars are not interested in manuscripts. They say immediately that it is not research. According to them research means to find out something newly or to contemporise the ancient wisdom. By deciphering the manuscript both purposes are not realized according to them. That is not correct. To decipher the manuscript and maintaining them along with printing is also research. To insert the correct reading cleanses one's mind. When there are many readings, choosing the correct reading itself causes mental alertness. If there are many commentaries on the work then that also should be examined properly. Even that subject matter should be thought about if the manuscript is in different languages even that the research student should edit it. We have to rejuvenate the old by editing and publishing a manuscript for Ph.D. That would be of great help to the world.

In the last century, some institutions took upon themselves that great work and they successfully edited the works. A special mention must be made to Bandarkar Oriental Research Institute at Pune. Who have come out with the Mahabharata rendering and the Ramayana rendering. By Gayekwad oriental

series of Baroda many such works are being brought out. For instance linguistic analysis of stotra literature, grammatical analysis, from the point of view of figures of speech and prosody from the point of view of philosophical analysis of historical angle, social and cultural aspects and so on. It is a very vast expanse. From time to time many devotional poets have composed lyrics. Some of them have a nice word order. Grammatical usages are admirable all the Prathipadikas should be said in **kvip** states Vartika. It gets its justification of root from “Kvipi Sandayanta Dhatavah” (3.1.32). In roots, it is **tib** and others. Only three or four illustrations could be seen in grammatical works.

A argumentator keeps quiet, a king is made a pauper, fire cools down, an angry person becomes strong, the wicked fellow becomes good. A fast mover becomes lame, an arrogant person becomes humble, all knowing person becomes an inert with your grace, Bagalamukhi becomes auspicious everywhere..

Just as in the usage of grammar so also in the figures of speech. Enjoy Ganga Hymn where one finds the rhyme scheme of the letters **CHA-HA-DA-**

**Svachandoccala Dacca Kacca Kuhara Chateta Rambu Chata
Moorchan Moha Maharshi Harsha Vihita Snanaya Kanhadivah|
Bhidadudya Dardhara Dari Deergha Dharidra Druma
Drohodreka Mahormi Medhura mada Mandakani Mandatam ||**

Ganga Lahari of Jagannatha Pandita is an illustration for High Class Poetry. So is Shivathandava Hymn of Ravana, Shiva Panchakshara Hymn of Shankaracharya, Mahaganapathi Hymn of Raghava Chaitanya and so on.

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Puranas have to be analysed from the point of view of Linguistics and Poetry. But before that, a critical analysis of the Text is a must. Akhila Bharatiya Kashi Nyas does this. But it is very slow. Many decades have passed by. So far only five Puranas have been edited. The Purana's expanse is very vast. 18 Puranas and the same number of Upapuranas. How much of time is required to edit them is not unknown to Scholars. May be 100 years or 120 years may be required. If they want to edit it, a proper duration of time then more number of editors should be engaged. The government officers should see that angle. It is a debt to be repaid. Many Universities should co-ordinate in this direction. Editing of each Purana should be taken up by one University Department. Government should provide finance for it. In that case the work could be completed in not too long a time. Linguistic analysis, poetic and Shastreyic analysis, society culture based studies could be taken up.

In the last two centuries copious literature was written in Sanskrit. To evaluate it, new methodologies are required. The

new writers in Sanskrit should employ a modern tradition towards it.

There is a lot of material pertaining to Science in Sanskrit. Even that should be analysed. Those who study Science are only aware of Western Scientists. They know only their research and not the contribution of Indians. That knowledge is also very essential. What we have got that we should know first.

First let us take up agriculture itself. In the field of Sanskrit we have Krushi Parashara written by Paraashara, Krushi Samaya Nirnaya of Suramya and other works wherein a lot has been said about agriculture. The quality of seeds, the time to sow the seeds, enough water resources for the seeds to sprout, to determine the underground water level, the health of the planks and its treatment, which season is suitable for which plant or unfavourable, alternation of seeds plantation, pesticides to be used to destroy the insects, offering pooja to the earth before sowing the seed, all these details pertaining to agriculture can be found in the above mentioned two works and it is nicely dealt with in Agni, Vayu, Brahma, Naradeeya Puranas as well as Mahabharata and Brihat Samhita.

In the field of Maths, Leelavathi of Bhaskaracharya has a pride of place. In the field of Geometry we have Brahmadatta Theoram of Brahmadatta Siddanta which is found valid even now by the experts.

What to say about the knowledge of Cosmology of our Ancient Seers? The number of stars and planets, their moment, all the minute details were known to our sages. We do not know whether there was laboratory at that time or not. Without its help they could know that with their Rutambhara Prajna. Though being in their Hermitage, everything was visible to them. It is said –

There are many subtle things which are beyond the comprehension of our senses like eyes, ears, etc. which cannot be known even through inference. Sages can see them with their vision. One cannot dismiss it with mere logic. (Vakyapadiya. Brahma Kanda 39).

The Cluster of Planets seen in the sky other than that we have lakhs of planets. There are crores of Brahmandas not only that. Sun who comes to our perception or not is the same moon who comes to our perception. There are innumerable planets along with sun and moon. There are such sun and moon whose radiance has not yet touched the earth so say the modern scientists. All this was known to our Sages long ago. God has said the same thing to Arjuna – I am going to grant you the divine vision with which you can see all these things. Whatever Arjuna saw with the divine sight granted to him by the lord that is being narrated in this statement. –

Should the effulgence of thousand suns blaze forth simultaneously in the sky, that might be similar to the radiance of that exalted one (Bhagavad Gita 11.12) .

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Our ancients had even the knowledge of a plane. They were used to build Chariots of different types. Those who have come in a plane know that what would be the condition when it lands on the grounds. Kalidasa has so naturally described the chariot of Dushyanta descending on the earth from the Sky and is it not a mere genius of the poet –

The earth descends as it were from the summit of mountains raising into prominence the trees by their trunks coming into view loose their stay of being enveloped in the foliage, the rivers whose waters has vanished in the narrowness become manifest as they assume magnitude; behold the earth is being brought near to me as if by some one flinging it upwards (Abhijnana Shakuntala 7.8)

The chariot of Dushyanta (let it be a plane) was generated by Mathali the Charioteer of Indra. But the Pushpakavimana narrated in Ramayana was self moving as there was no description of it Charioteer. These days “Drone” has been developed by Americans which move by themselves. There are no pilots. Pushpaka could have been somewhat like that. Drones are small in size. They are not being made use of for

going and coming. But in Pushpakavimana what to say about? Sugreeva- Vibheshana and the Ministers, along with the entire Monkey army was there. For everyone there was a place there to sit comfortably.

The speed of the plane was very fast. It's shape was like the peak of the Meru Mountain. There were many stories. It was full of precious gems, it was indestructible and could not be entered. There were many elevations. The commentator Rama has called it "**Shala Griha**" Govindaraja has interpreted it as "**Mandapa**". Another meaning of it is "Secret Chamber". A place is also called a Kamaga that is that which can fly according to its wishes. According to whose desire means one who drives it. Whenever he wants to go, there he can go with it. It was decked in a strange way. It was endowed with bells and covered with precious jewels like pearls and silver. It was built by Vishwakarma. It was with Kubera to start with. Then Ravana confiscated it in the battle. The same was brought by Vibhishana for Rama's Journey to Ayodhya. At that time Rama expressed his desire to reach Ayodhya fast as the path was uneven. Vibhishana said that you can reach Ayodhya in a day. I have provision for it. It is Pushpaka Vimana. For Rama's Journey, Vibhishana has got it in Lanka. It is protected for your sake and not returned to Kubera with the death of Ravana.

As the planes were there in ancient times it is but for natural that they built and the other things followed. There are

many works pertaining to planes. They are Yantra Sarvasva of Bharadwaja, Vayu Tatva Prakarana of Shatayana, Vaishwamerutantram by him, Dhooma Prakaranam of Narada, Vyomayana Tantra of Saunaka and Vimana Chandrika of Narayana.

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Even in Medicines our Ancestors have done a lot of work. Charaka, Shrusruta, Bhela, Samhitas are an evidence to that. The cause for the respective diseases and their cure all these have been dealt with. Similarly in the respective Samhitas and four Vedas. What are the medicines to be taken, in what proportion it has to be taken, were also known to them. The Tridosha Siddhanta propounded by them transgresses space and time.

Not only in texts pertaining to Ayurveda but also in the domain of Sanskrit Kavyas and Dramas, the treatment of the diseases have been enumerated contextually. Kalidasa has suggested that the Ingudi Juice can heal the wounds in the episode of the fawn when Shakuntala was going to her husband's place :-

This fawn here, reminded by you as your son, whom you affectionately treated with handful of rice and to whose mouth when wounded with the sharp points of the kusha grass, you

applied the healing oil of the Ingudi does not leave (following) your path. (Abhijnana Shakuntalam 4.14)

Our Ancestors used Vedic Mantras to cure diseases. My student Devadatta Bhatti has examined this in detail in his work “Vaidik Bhaishajya”.

Let there be a Department of Sanskrit in every University. All the vacant teaching posts should be filled up. In place of adhoc appointments and part time appointments permanent appointments should be made.

More student scholarships should be given. The condition of the traditional scholars should be brought on par with the Modern Scholars. Clean environment, enough lighting facilities, broad windows, library fully equipped with news papers and journals, play grounds, computer and modern educational tools, all these should be there in even traditional Sanskrit centres. Let there be many Sanskrit teachers also.

Right now 66 Sanskrit Journals are there in India. Many of them are from Universities and Social organisations. Some have been brought out by Sanskrit lovers and Sanskrit Scholars out of which the last one should be properly funded by the Government. The buyers of Sanskrit journals are small in numbers. The businessmen are not intersted in giving advertisements. Hence Government should help whenever required. They can atleast provide paper which does not cost much. So also as the people who buy Sanskrit books are less in

number. Even Sanskrit publishers need help. In Raastriya Samskruta Samsthan they have a project to buy books. But it does not have the required money. Hence that can buy limited books. More funds should be created by the Government.

Akashvani and Doordarshan will broadcaste and telecaste news but only five minutes duration is given for that. The duration has to be increased. Not only news but also other programmes like recitation of Verses, Scholarly lecturers, discussions, drama enactments, poet's meet, (especially comic elements) should be telecasted. Sanskrit movies could be screened not only through Doordarshan but also by other channels Sanskrit programmes should be telecasted. They should be prodded to do so. To teach the greatness of Sanskrit and to highlight this relevance, Scholars should give lecturers then and there and articles should be written in newspapers of different languages.

The Katha reciters who delight lakhs of people should prompt people to study Sanskrit. Their speech people will reach with which the Study of Sanskrit will see its progress. Sanskrit is a gift conferred on us by our Ancestors. That gift has to be handed over to others. It is a righteous act. We have to do these things even at the cost of our lives. We loudly declare that Sanskrit is the sole of Bharata but we do not do what is required for that.

If Sanskrit lives, India lives. The culture of India is depending on its jewel namely Sanskrit. Let Sanskrit be victorious. Let Bharat be Victorious.

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Conclusion

I have touched upon many issues in this Second Part of my Autobiography. My life Journey is quite long. It is not possible to cover it even in two volumes.

I have got 99 Awards in my life. Only some of them I have been discussed in two Volumes of my Autobiography. I have met many Scholars and I have had discussions with only few. I visited many countries and I have narrated my visit only to a few countries. Much needs to be enumerated. All that I will discuss in the third part of Autobiography. Even if something remains, then I will narrate it in the fourth part. Now I want to concentrate on writing History of Sanskrit Literature which I have already discussed. I have completed half of it. The other half I have to add to it. Though many scholars have written their autobiographies in many languages let there be something special to me. I don't derive pleasure unless I have said something novel. Expounding depends on one's intellect according to our Ancestors. Same subject may be looked at differently by different people. Thus Bhagavad Gita has 11 and Kavya Prakasha has 70 commentaries. Every commentator has

commented according to his own view point. Hence there is difference. If it was only reputation, then who would have read all those commentaries?

After completing the work on History of Sanskrit Literature I will concentrate on Rama's Story in South East Asian Countries running to 8 Volumes. It is a great work. Though being in old age, though body having become shriveled, still I want to do it. I pray with folded hands to the Scholars of Sanskrit to look calmly into my eyes. I have a lot of material with me. That I have to bring it in the form of a book. Like Kalidasa I am also attempting to cross a mighty ocean with the help of a small raft. Along with Rama's Story in South East Asian Country I want to complete the third or the fourth part of my Autobiography. Here I have no thoughts of acquiring fame or money. It is only to enrich the field of Sanskrit literature I toil day in and day out towards it.

Everyday I have to write something. Otherwise I feel discontented.

Not taking rest, is rest for me. Fatigue is not fatigue. Troubling the body is happiness. Continuous practice is Yoga. To write a work is bondage. Writing poetry is a virtuous act. Discussion with Scholars is a discussion. The blessing of the great people are Heaps of Jewels. Forgetting this worldly worries is an emancipation.

Thus my life has gone by. I will spend it like that whatever the rest of it.

Writing on literature is my destiny. Being prompted by that, I completed the second part of my Autobiography.

Now this gets completed. I am offering this into the hands of the Scholars as Holy Water.

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